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THE

MISSIONARY HERALD

DECEMBER, 1879

VOLUME LXXV

NUMBER 12

CONTENTS

Editorial Paragraphs 485
Endowment of Mission Colleges . . . 488
Specific Prayers 488
An Advance Movement 489
Foreign Missions and the Pulpit. *By Rev. A. C. Thompson, D. D.* 490
A Buddhist Tract 491
The Diffusion of Missionary Intelligence . 493
Letters from the Missions 494
Western Turkey Mission 494
From Mr. Barrows, Constantinople; Mr. Perry and Mr. Hubbard, Sivas; and Mr. Bartlett, Cesarea.
Eastern Turkey Mission 497
From Mr. Cole, Erzroom; Mr. Scott, Van; and Mr. Andrus, Mardin.
Central Turkey Mission 501
From Mr. Fuller, Aintab, and Mr. Marden, Marash.
Madura Mission 503
From Mr. Herrick, Tirumangalam.
Japan Mission 504
From Dr. Gordon, Kioto; and Mr. Atkinson, Kobe.
North China Mission 507
From Mr. Ament, Peking.
Missions of Other Boards 507
The Church Missionaries on Lake Victoria Nyanza.
Gleanings from Letters 510
From Mr. Parsons, Nicomedia; Mr. Christie, Shar; Mr. Andrus, Mardin; Mr. Wheeler, Harpoot; Dr. Barnum, Harpoot; Dr. Taylor, Osaka; Dr. Greene, Yokahama; Mr. Pierson, Pao-ting-fu; Miss Porter, Peking; and Mr. Pierson, Tientsin.
Miscellany 513
Missionary Maps, again — Topics for Prayer for the Month. — Arrivals. — Deaths.
Donations for a Mission to Central Africa 513
Donations Received in October 514
For Young People 517
Idolatry in India (Three Illustrations.) — The Four Rupees.

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should be addressed CONGREGATIONAL HOUSE,
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MAP
OF
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PREPARED BY THE
A·B·C·F·M·
1879
STRAIT OF GIBARLTAR
Algeria
Tunis
ALGERIA
MEDITERRANEAN SEA
Maroco.
MAROCCO.
TRIPOLI
Alexandria
Cairo.
Sucz.
EGYPT.
ARABIA
Tropic of Cancer
SAHARA
NUBIA
Nile R.
Suakin.
Berber.
Timbuctu.
Senegal R.
Niger R.
L. TCHAD.
Khartum
Gambia R.
SENEGAMBIA
SOUDAN
DARFUR.
SOUDAN.
ABYSSINIA
Aden.
Gondar.
Guardafui.
Berbera
SHOA.
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THE

MISSIONARY HERALD.

VOL. LXXV.—DECEMBER, 1879.—No. XII.

THE map of Africa in this number, which, on account of an accident, was not ready for the November *Herald*, has been prepared from Keith Johnston's large map of the continent, issued this year, use having been also made of several sectional maps, including Da Pinto's map of the region between Benguela and the Zambesi, contained in the August number of the *Transactions of the Royal Geographical Society* of London.

AMONG the letters of this month will be found tidings of special interest from Eastern Turkey in the direction of Kars, and from Japan, where a new church has been organized on the island of Shikoku. Letters from the English church missionaries in Central Africa, who report gratifying success in Mtesa's kingdom, are given under the head of "Missions of other Boards."

PLANS are now being perfected to add to the interest and value of this magazine for 1880. Read what a Western pastor says on another page, concerning the "Diffusion of Missionary Intelligence," and then consider what you can do to help both your neighbors and the cause of missions, by enlarging the circulation of the *Herald* for the coming year.

A SERIES of missionary conventions has been progressing throughout Ohio during the month of November, under the auspices of the State Conference. The various missionary organizations are represented in each convention, Dr. S. J. Humphrey and Rev. D. Z. Sheffield, of the North China Mission, appearing for the American Board. Great interest has been manifested in these meetings, and the best results are anticipated.

NEARLY three hundred newspapers are published in Japan, many of them being enterprising dailies, and it is said that every enterprising man takes a paper. Among this large number of newspapers, only the *Shichi Ichi Zappo*, issued weekly by our mission, and a Sabbath-school paper issued monthly at Tokio, are religious in tone. Over a thousand copies of the first-named are subscribed for, and it is inspiring and guiding believers all over the empire.

The action of the Board at the late Annual Meeting involves responsibilities on the part of the churches, which need to be kept in mind. Not less than $100,000 beyond the sum received last year from donations and legacies, must be received this year from these sources, in order to maintain the missions on their present basis, while an increase of $155,000 will be necessary to reach the $500,000 which it was unanimously voted at Syracuse ought to be raised.

One of the best evidences of the awakening of a new life in Turkey is the call for eight hundred dollars to aid in the establishment of High Schools in eight cities and large towns within the bounds of Harpoot station, in Eastern Turkey. One hundred dollars as a grant in aid to each evangelical community in these different centers, for the establishment of a High School for both sexes, is all that is asked to encourage enterprise that shall soon secure to a thousand youth the advantages of higher education. Foreign teachers will not be required, but graduates from Armenia college or other like institutions. Eight High Schools in a single year, clustering about a single missionary station — what is that for progress? What sort of economy of means is this, that achieves such results from such slight expenditure?

Another not less significant fact is reported from the Cesarea station, in Asia Minor, — sixteen girls' schools asked for in as many different places for next year, instead of the six sustained the present year! The young women sent out from the High School at Talas, in charge of Miss Closson, as they return to their native villages, are verifying the remark of a Turkish Pasha not long since: "When a girl comes back home from the seminary, say not a girl, but *a school has come.*" A small sum only is asked in each case to give the new school a start, from fifteen to forty or fifty dollars, as the case may be; but what results may be anticipated for women in this whole region! What illustration of the different positions assigned woman by the Koran and the Gospel!

Eighteen missionaries sent out by the Baptist Missionary Union have recently sailed for stations, in India and Burmah, and further reënforcements are expected to follow soon. This increase of missionary forces will call for an advance of at least twenty per cent. in the contributions of the Baptist churches of the country. In view of the marvelous blessings God has recently vouchsafed to their missions, that advance ought easily to be made, if only as a thank-offering to Him who has given them within the year, as they estimate, a harvest of eighteen thousand souls.

This rapid development and expansion of woman's work, especially in the Turkish Empire, is the realization of the hopes of the Woman's Boards somewhat sooner than was expected. They will gladly welcome it as the seal of the Divine blessing on their labors, even while it calls for enlarged contributions and more earnest efforts to improve the ever-widening opportunity.

Books on Africa. — In answer to many inquiries, we will name two or three books of popular interest, and, at the same time, of scientific value, on Africa. Stanford's *Compendium of Geography and Travel. Africa.* Edited and extended by Keith Johnston. London, 1878. This is the fullest, most recent and most thorough book on the whole continent. It is both geographical and historical. Stanford is reproducing in English the German Hellwald's "Die Erde und ihre Völke." Europe, North America, Central and South America, and Africa, are each described in an octavo volume of about six hundred pages. The English *Africa* is much more valuable than the German. It is substantially rewritten by Keith Johnston. There are some seventy illustrations, and sixteen maps and diagrams. It is as entertaining as a book of adventurous travels, and is packed full of facts of the most authentic character. The retail price in London is a guinea, equal to about five dollars and a quarter. *The Heroes of North African Discovery*, and *The Heroes of South African Discovery*, are described by D'Anville in a most concise and entertaining way. In fact, these two volumes, duodecimo, contain not only an account of the various travelers who have explored Africa, but give the pith of the various volumes of travel. The retail price in Boston is two dollars a volume. *Heroes of the Desert*, a book which Dr. William M. Taylor commended so highly in his address at Syracuse, is issued by the Congregational Publishing Society. The "heroes" described are Dr. Moffat and Dr. David Livingstone. The retail price is a dollar and a quarter. The agent of the Congregational Publishing Society, Boston, informs us that he will procure Stanford and any other books which may be desired, and send them by mail at the lowest prices.

The short missionary catechism, for use in missionary and Sabbath-school concerts, which met with so much favor a year ago, has been reissued in an improved form, and may be had freely on application at the Missionary Rooms. Pastors and Superintendents will find in it materials for a service interesting to both young and old.

From all parts of the country the notes of reviving business prosperity are heard. Shall these notes be attuned to the praise of God or the service of Mammon? Shall our enlarged resources be devoted to the increase of our comforts, or the increase of Christ's kingdom? There is evermore spiritual peril in worldly prosperity, and the only way to escape this peril is to enlarge our gifts of benevolence as our means enlarge. Should all Christians do this, the present rising tide of commercial prosperity would surely be accompanied by a rising tide of spiritual life.

The arrangement which Sir Garnet Wolseley, acting for the British Government, has made of affairs in South Africa, does not promise well for missions in that region. In the division of the territory conquered from Cetewayo among thirteen chieftains, these men were allowed to decide whether missionaries should remain in their territories or not. Dunn, the chief whose province joins Natal, has announced that the missionaries must leave his domains, and it is expected that his example will be copied by the other chiefs.

ENDOWMENT OF MISSION COLLEGES.

The importance of the colleges now established in the mission fields of the American Board, as evangelical agencies for the raising up of teachers and preachers, has just been recognized by the Prudential Committee by grants of $10,000 each, from that part of the Otis bequest set apart for Christian education; to Jaffna College in Ceylon, to Central Turkey College in Aintab, and Armenia College at Harpoot. These grants are made to these institutions, in view of their services in raising up an evangelical agency to take up and carry forward and complete the work begun by the missionary. Though small in comparison with the needs of these institutions, they are all that could well be given in view of the claims of other sections of the great work. The endowment of colleges, as such, for instruction in the arts and sciences, important as they are to the material development of the countries where they are located, and to Christian civilization in general, does not fall within the province of the Board in its use of missionary funds. The way is open, and the need is great for such endowment, and the opportunity of wide influence is of the best for large-hearted donors to endow these institutions, — now practically indorsed by the Board through these gifts from the Otis bequest.

When good men are looking about for the wisest investment of their wealth in the endowment of Christian institutions of learning, let them not forget these mission colleges beyond the sea, that are to be to the millions about them what Dartmouth, and Amherst, and Yale, and other like institutions, have been to the millions around them. The wise economy of Mrs. Stone in giving $25,000 to the Woman's Board for the endowment of Armenia College, may well be imitated by others alike interested in the social and moral elevation of men as well as women, in lands less favored than our own.

SPECIFIC PRAYERS.

Something has been said of late in this magazine about the need of specific prayers for individual missions and missionaries. Can anything be done to lead Christians more generally to this kind of praying? One thing is certain, that they who do not have in mind the various portions of God's wide kingdom, as it is progressing upon earth, cannot pray for it with truest seriousness or power. Christ has a kingdom, be it remembered, *on earth*. It is not an abstract idea, but a concrete reality. It is not in the clouds, but in the nations; here in America, in Africa, and Turkey, and China, and in every spot of the globe where the gospel is preached, or where the Spirit of God has striven with a human soul. Embraced in it are living men and women, laboring for its advancement, while most real and mighty forces are arrayed against it. Now, if we are to pray earnestly for this kingdom it must be before our minds, not vaguely or in the general, but as a reality. We must know its parts. No man will say for a long time and with much fervor, "Thy kingdom come," who does not often pray for specific portions

of that kingdom. To give any force over his own mind to the broader petition, he must ask not seldom for the conversion of his neighbors, for his state and nation, for the evangelization of Mexico, and Brazil, and India, and each and every heathen land. And more than this even. His prayers must reach out to persons and events. It is when interest becomes thus particularized that petitions become fervent and carry into them the strength of our desires. Prayers of this kind are what our missionaries crave. One of them, writing recently from China, says: "I wish there were some way of printing a request for the prayers of Christians, so that it would impress them just as we feel. If there were only some way of individualizing it and putting into it the hopes and fears, the burden of anxiety, the disappointments and perplexities of our life, or the joys that spring from answered prayers, our request would stir every Christian heart." Is it not reasonable that they who are on the outposts of God's earthly kingdom should be personally remembered in the supplications of all lovers of that kingdom?

We have heard a returned missionary grieving over the prayers heard in some of our missionary concerts. "Oh," said she, "why cannot they pray for Mr. A——, at M——, or for Miss W—— at S——! They seem to know nothing about the crying needs of individual missions." To an eager, hard-working laborer, how lifeless must seem many of the vague and general petitions often heard. How little power must they have with God!

The remedy for this lifelessness is to make our prayers specific. Pray for particular cases; pray for individuals. In praying for missions, ask not for all nations, so much as for this and that nation; for Spain and Austria, for China and Japan. In praying for missionaries select those whose cases are known, and mention them by name. We know of more than one person whose habit it is to make a list of special needs, or of requests for prayer, as found in each issue of the *Missionary Herald*, remembering these objects before God each day through the month, and until another series of like needs and requests takes its place. But the first list will never be quite forgotten. May God increase the number of such helpers in the missionary work. As an aid in this direction, it is proposed in each number of the *Herald* to present a brief list of "topics for prayer" for the month, accompanied by references to the pages where information is given on which the requests are based. Such a list will be found near the close of this number. Are there not many who will join in intercessions for these specific objects?

AN ADVANCE MOVEMENT.

At the recent annual meeting the following resolution recommended by the Committee on the Home Department was unanimously adopted: "That this Board, and the churches which are its constituency, are called upon by the Master's command, and by the providence of God, to use all possible, proper means to bring the income of the Board, from ordinary sources, up to the sum of $500,000 for the coming year, with the expectation and pur-

pose that this sum shall be increased from year to year as the work of the Board shall be hereafter extended." Our "ordinary sources" are "interest on the permanent fund," averaging about $7,000, "legacies," which have averaged for several years about $85,000, and "regular donations," including what is contributed through the Woman's Boards, which have averaged for the last six years $340,000. Last year, however, the legacies, excepting the extraordinary bequest, fell to $61,000, and the regular donations to $284,000. In order to reach the amount recommended by the Board for the coming year, upon the supposition that we receive our average amount from legacies, we shall need to receive from ordinary donations over $400,000, *i. e., an increase of forty per cent. beyond the donations of last year.* This sum has already been appropriated by the Prudential Committee for the regular work of the several missions during the coming year, with the confident expectation that there is to be a steady and hearty advance in the contributions from the beginning of the year to the end. As a favorable indication, we are permitted to report the donations of the first two months of the present financial year as twenty per cent. above those of the corresponding months of the preceding year. A warm friend, who never forgets us, sends a special contribution of $500 as "a thank-offering for returning business prosperity." Many more such thank-offerings are doubtless to follow. Let us hope that we have entered upon a year of enlarged benevolence toward all our charitable societies, and that we shall soon record also an abundant out-pouring of the Divine Spirit upon both our churches at home and our missions abroad.

FOREIGN MISSIONS AND THE PULPIT.

BY REV. A. C. THOMPSON, D. D.

It is an encouraging fact that pastors are coming more generally than has been the case for some time past to introduce the subject of Foreign Missions into the ordinary course of public ministrations. The number who do this once a year at least, is large. A few do it more frequently. Here and there one prepares a well-digested series of discourses, which are delivered monthly, if not oftener. Requests for information and for references on particular subjects have come to the Rooms of the American Board much less infrequently of late than a few years ago.

The same appears to be the case to some extent in Germany. Not only are sermons preached at missionary anniversaries and special festivals, but occasionally by pastors in their ordinary Sunday labors. A highly gratifying evidence of this is a recent volume by Dr. Warneck: *Missions in the Light of the Bible.*[1] The German press has not failed, to be sure, to supply volumes of sermons in this department during the last quarter of a century. For instance, two collections of such sermons by different authors, were made by F. Popitz, — the second in 1857, — answering to the volume of *Discourses on Christian Missions by American Authors*, which the late Dr. Baron Stowe edited (1846). Occasionally there has appeared a volume

[1] *Missionsstunden:* Erster Band: "Die Mission im Lichte der Bibel." Gütersloh. 1878.

whose title is misleading, as: *Thy Kingdom Come — a Collection of Church Witnesses, dedicated to the Evangelical Missionary Society in Basle, in its Year of Jubilee*, 1865, by the preachers of that city; the last two of the discourses being in French. But the subjects have no particular reference to Foreign Missions, nor to the excellent institution named on the title-page.

Most of the volumes containing sermons which relate to this subject, and which seem to have been delivered from the pulpit, are of an historical character. To this class belong the *Missionary Net*, by Robert Florey,[1] consisting of biographical and historical sketches; *Evangelical Missions in Africa*, by Pastor Pauli,[2] containing thirty-six short sketches; four volumes by Joseph Schlier, Pastor at Gastenfelden,[3] occupied chiefly by a survey of the evangelistic work in various heathen lands; and Baierlein's *Missions in the East Indies*,[4] devoted to the Evangelical Lutheran operations in the Peninsula of Southern India, where the author has himself labored.

This volume of Dr. Warneck differs from others of the same general denomination, "Missionsstunden," in that it is devoted to a treatment of evangelical themes, relating to the great work of gospel promulgation, and yet with only a limited amount of missionary incidents and statistics. The texts for these eighteen sermons are taken from the New Testament; the style is clear and forcible, with none of the long involved sentences so common in German; the thoughts are fresh and earnest, and the sentiments evangelical.

Dr. Warneck's eminent services as editor-in-chief of the *Allgemeine Missionszeitschrift*, and as author of other contributions to this department of current religious literature, are well known. The present volume — we shall look with interest for its successor, which is intimated — has been favorably received in Germany, and a second edition is already called for. Dr. W. ministers to the rural congregation of Rothenschirmbach, near Eisleben, the native place of Martin Luther. In his parish there are not over five hundred and fifty souls, counting men, women, and children. When he took charge of the same, in 1874, their contribution to missionary objects was only six marks; last year it had risen to two hundred and twenty-five marks — the average for each person, infants and all, equaling about one twelfth of the whole amount contributed four years before. Will not American pastors ponder this?

A BUDDHIST TRACT.

Buddhism is by no means an effete system of religion. In Japan, especially, are its followers seeking to bring the ancient faith into conformity to modern ideas. A sect of Buddhists, known as "Shinshiu," put-

[1] *Das Missions-netz; Monatliche Missionsstunden in Stadt-und Landkirchen.* Leipzig, 1856. (Also a second edition in 1858.)

[2] *Die evangelischen Missionen in Afrika; In Missionsstunden betrachtet;* Bevorwortet von Dr. G. Thomasius, Prof. d. Theol. Erlangen, 1869.

[3] *Missionsstunden für evangelische Gemeinden.* Nördlingen.

[4] *Die Ev.-Luth. Mission in Ostindien. Missionsstunden* von E. R. Baierlein, Ev.-Luth. Missionar. Leipzig, 1874.

ting a new interpretation upon their old creeds, and appending thereto some ideas borrowed from Christianity, is vigorously pushing their reformed religion in opposition to the new doctrines brought by the missionaries. It has already established a college at Kioto, and is sending out its priests far and near. We give herewith a tract recently issued by this new sect, in which an endeavor is made to explain their faith. Whatever may be thought of the success of this endeavor, it is certain that the new sect is a powerful opponent of Christianity in Japan. The tract is here given entire.

A BRIEF ACCOUNT OF "SHINSHIU."

Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects, having many degrees of suffering or happiness. All men and other sentient beings have an interminable existence, dying in one form and being reborn in another; so that if men wish to escape from a miserable state of transmigration they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion." This doctrine is the cause of salvation, and salvation is the effect of this doctrine. This salvation we call Nirvâna, which means eternal happiness, and is the state of Buddha. It is, however, very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

Nâgârdjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called "self-power," or help through self, and the other called "the power of others," or help through another.

Our sect, called "Shinshiu," literally meaning, "True doctrine," which was founded by Shinrau Shonin, teaches the doctrine of "help from another." Now what is the "power of another?" It is the great power of Amita Buddha. Amita means "boundless," and we believe that the life and light of Buddha are both perfect; also that other Buddhas obtained their state of Buddhaship by the help of Amita Buddha, therefore Amita Buddha is called the chief of the Buddhas.

Amita Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvâna).

Our sect pays no attention to the other Buddhas, and putting faith only in the great desire of Amita Buddha, expect to escape from this miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha, we do not need any power of self help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call: "Thanksgiving for salvation."

In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and eat flesh, which is prohibited to the members of other Buddhist sects.

Again, our sect forbids all prayers and supplications for happiness in the present life, to any of the Buddhas, even to Amita Buddha, because the events of the present life cannot be altered by the power of others; it teaches the followers of the sect to do their moral duty; loving each other, keeping order and the laws of the government. We have many writings stating the principles inculcated by our sect, but I give only the translation of the following creed which was written by Rennyo Shonin, who was the chief priest of the eighth generation from the founder.

THE CREED OF SHINSHIU.

Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart, for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy; moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.

THE DIFFUSION OF MISSIONARY INTELLIGENCE.

[The Committee appointed at the late Annual Meeting of the Board to consider the report of the Prudential Committee on the Home Department, made a report through its Chairman, Dr. F. A. Noble, of Chicago, dwelling among other points upon the need and methods of securing a better knowledge of missionary movements on the part of the people. That portion of the report which refers to this topic is here given.]

Shut our eyes to it as we may, the fact is patent that there is not the same warm and deep and general interest in the accounts of missionary doings there once was. The business and social pressure under which we live; the multiplication of newspapers and magazines and books; the circumstance that missionary adventures and missionary tidings, even if still romantic, are no longer novel, may explain in part this wide-spread indifference, though we fear the real explanation is to be sought deeper down; but all the same the result is disastrous. Men do not and cannot be made to feel interest in things about which they have no knowledge. The Apostle's argument: How call on One in whom there is no belief; and how shall there be belief without hearing; and how hearing without preaching; and how preaching unless the preachers are sent; is held to be conclusive. After the same manner it may be asked: How expect men to be alive to the importance and condition of missionary movements unless they know something about them; and how shall they know if they are not informed; and how

shall they be informed if information is not prepared and pressed on them? In the opinion of not a few men of large intelligence and sober judgment and long experience our *Missionary Herald* has been, and is now, held to be of great interest and worth. It is no disparagement to its former managers to say that it seems to be steadily improving. Yet there are thousands and thousands of families in the membership of our churches into which the *Herald* never enters. Of those who receive it large numbers never read it. They frankly say they do not. Their own brothers in Christ are away at the front, fighting under the Great Captain of our common salvation, and they do not even stop to look at the bulletin boards, to see how it fares with them in the battle. At this point there must be amendment. The prayers and sympathies and contributions necessary from year to year to carry on this vast enterprise of Foreign Missions will be utterly wanting if there is not an intelligence which keeps pace with the current thoughts and activities of the missionary world. It is for pastors and deacons and all good men and women who love missions, and who appreciate the vital relation between missionary knowledge and missionary interest, to enter upon systematic and determined efforts to instruct, and to supply the means of instruction, in missionary methods and movements. Nor is this to be done alone through what are technically missionary publications. Wars, famines, changes and revolutions in governments, diplomatic conferences, migratory movements, the new directions taken from time to time by commerce and trade, the restlessness of peoples under old institutions and civilizations, have often, in the Providence of God, a direct bearing on missionary endeavors and success. Between the lines which record what seem to be only secular facts and events God often writes, for all who have an eye to see, that which is of profoundest significance to the progress of our Lord's Kingdom. By watchfulness, and a wise use of these operations and events in discoursing on missions, and by direct instruction, every minister has it in his power to teach his people to read foreign despatches and articles, even in secular newspapers and magazines, in such a way as to enlarge their knowledge and quicken their sympathies, and bring them into intelligent and hearty accord with the aims of those who are laboring to subdue the world to Christ. This point is fundamental and vital. We shall limp by the way, we shall lag in our giving, and we shall make but a sorry exhibition of missionary zeal, if the interest of our people is not inspired and kept alive by regular and wholesome information.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

SOLOS. TITHING.

MR. BARROWS, of Constantinople, writes of a visit in the Broosa field: —

"While in Broosa I visited the greater part of the out-stations. I went first to Solos, a village on the south side of Lake Nice. It is composed entirely of Armenians. For several years a work has been in progress in the place, but we were permitted on the Sabbath I spent there to gather in the first fruits. Five persons were received as members

of the Broosa church. These witnessed a good confession. While they were being received I was impressed with the thought that if the shades of the Nicene Fathers still linger among these hills, they must have looked on with peculiar satisfaction while these five men stood up and avowed 'for substance' the articles of the creed which they elaborated with so much care. The brethren at Solos have agreed to pay tithes, and have already begun to do so. They are to pay one lira per month towards their preacher's salary. If the brethren in every place would do as well according to their ability they would need to ask but very little from the Board."

THE LAKE AND CITY OF NICE.

"The lake of Nice is a most beautiful sheet of water. When we came in sight of it we stopped to rest two or three hours at midday, sitting under the shade of a grand old chestnut tree. And the shade of this tree, with the fountain of pure, sweet water at its side, was just as refreshing to us as if a company of travelers had not been robbed on that very spot only twenty-four hours before.

"We followed the lake around to the old city of Nice. This had a beautiful site, but it is now very unhealthy. The old walls are still standing in a very good state of preservation, as also the three gates which led out of the city. We took a Mussulman for a guide, thinking he might be able to show us what we would like to see. He took us to one of the gates, and remarked that the men who put those great stones in place were 420 feet in height. As children pick up pebbles, so these giants took up these stones and laid them in their places. We asked him when these things happened. 'Ah,' said he, 'I am sixty years old, and I do not remember the time when these things were done.' 'But,' he continued, 'it is written in our book, and our prophet tells no lies.' We decided to dismiss our guide. I thought that this man's knowledge of history fairly illustrated the condition of these peoples. Their knowledge of spiritual things is no better. While rejecting the simple truth, they believe the greatest absurdities."

TAKEN FOR ROBBERS.

Mr. Perry writing from Sivas, August 29, gives an account of a visit paid by himself and a delegation of the church at Gurun to the villages of Ashude and Derende for the purpose of receiving six candidates for membership in the Gurun church.

"We left Gurun a company of eight horsemen, among whom were the pastor, Bodwelle Marderos, and the two deacons, both young men. That the brethren were heartily enjoying the trip was evident from the way they made the old, bare, treeless mountains ring with the reverberation of their Turkish and Armenian sacred hymns. An incident of the journey will show the state of the country in that region. We had crossed the mountain ridge, one of the haunts of robber bands, and, descending on the Ashude side, stopped for a few moments to rest by a spring, when we saw armed footmen, twenty or thirty in number, approaching us in the distance, who, as they came nearer divided their force into two bands, and occupied the two roads by which we could advance, so that we were obliged either to face them or return to the mountain. This last we did not propose to do. They advanced in open order as if to an attack, and had every appearance of being robbers. Of course we made preparations for what seemed to be an imminent battle. They continued their advance to within speaking distance, keeping behind the cover of rocks, when we shouted in reply, ordering them to halt. A ten minutes' parley across easy rifle range, during which we would neither believe them nor they us, finally revealed the fact that they had been summoned from their village that day to repel a raid, and had mistaken us for the raiders, supposing that we had assumed the garb we severally wore as a ruse. After

hearty congratulations that no blood had been shed, we all went in company to the village of Ashude."

ASHUDE AND DERENDE.

"The country we had traversed was bare, treeless, and dreary, the only relief being spots of green in the distance, marking the locality of villagers, when, suddenly coming to the edge of a cañon, the village of Ashude far below us, and surrounded by its setting of well-watered gardens and orchards, had the appearance of a little paradise. Descending the bluff the brethren met us at the edge of the town, and gave us a most hearty welcome. On the next day two of our company, the youthful deacons of the Gurun church, went to Derende, three miles distant, to sell Bibles in the market. They offered them both to the Mohammedans and Armenians, and during this and the following days sold thirty copies of the Bible and portions.

"On the following Sunday the Derende brethren came to Ashude, where we had the communion service in the open court of the house of one of the brethren. It was a precious season, bearing the manifest tokens of the Divine Presence. On Monday the delegation returned to Gurun, but I remained a week, preaching daily from house to house, in company with the pastor. Though our own congregations are small in those two places, the truth of the gospel is becoming well known."

REFORMS HOPED FOR.

A letter from Mr. Hubbard, of Sivas, dated September 12, reports that notwithstanding the disorganized state of political affairs in that region, there are some signs of progress. A new governor, Abeddin Bey, has been appointed in place of Sûraya Pasha, recently deceased. Of Abeddin Bey, Mr. Hubbard writes: —

"He is still to the east of us, where he was sent this spring as examiner and reformer. He examined and banished scores of Koordish chiefs, and now, since his promotion and appointment as Pasha, and his nearer approach to Sivas, time-honored Turkish troublers-of-the-land are being sent to join the exiles. Here in Sivas city are two notorious patrons and liberators of Circassian robbers. For many years they have been rich and strong enough to override all law, control the courts entirely, and even send a mob of Turkish women to stone the windows of the Pasha's room whenever he seemed refractory. We await with much interest the conflict between them and Abeddin, who still retains his former office, also, as Commissioner Extraordinary, with power to banish *ad libitum*, unanswerable to Turkish courts. He is also said to value highly the good opinion of Europeans. And hereafter we are to have Europeans in Sivas, and they are to have opinions.

"White and green turbans are now sometimes seen in our increasing Sabbath congregations. There are certainly new noises here in the interior of Anatalia. And they do sound to us like a ponderous car of human progress, yet unoiled perhaps, cutting straight across these ancient Oriental ruts."

MISSIONARIES ROBBED.

Rev. Mr. Bartlett and wife, accompanied by Dr. and Mrs. Davis and family, and Miss Chamberlin, after reaching Constantinople, proceeded to Cesarea by carriages, and arrived September 25, after fourteen days of actual travel. Of the journey and an attack from robbers on the way, Mr. Bartlett writes, September 30: —

"None of the party seem to have suffered in health, from the long and wearisome journey, and all are in good spirits. The principal event worthy of mention was our experience with a band of robbers. On the morning of the third day from Broosa, Dr. Davis' family and myself were attacked by a party of six Circassians, and in the space of two or three minutes, were relieved of what money we had and a quantity of clothing and other valuables. Our loss in money was between $50 and $60, and in clothing and other things more than $100. The two Tartar wagons were

a short distance ahead, and had just turned a corner out of sight, and were not molested. None of us suffered any injury except Dr. Davis, who received a blow from one of the robbers with the end of his gun, from which he suffered somewhat for several days. The ruffians were thoroughly armed, and resistance would have been utterly in vain. We had not taken an escort of soldiers, and did not regard it as necessary. Mr. Farnsworth had but recently been over the same road without any escort, and I did not learn of any recent robberies in this region. Moreover, I had traveled much in Turkey during the last eleven years, and had met no danger, and had come to feel somewhat secure. But an escort of one or two soldiers would have been of no use, for these were desperate fellows, and had we had an escort, there would, very likely, have been a fight, and somebody would have been wounded or killed. Of course, after the danger was past, we took an escort of a single policeman the rest of the way to Cesarea. Miss Chamberlin left us to-day with Mr. Perry, for Sivas, but Dr. Davis' family will remain for a while on Mrs. Staver's account."

Eastern Turkey Mission.

A VERY long and interesting letter from Mr. Cole of Erzroom, under date of July 23, gives a report on the religious state of Kars and the region beyond, a section which came under the dominion of Russia as a result of the late war. Mr. Cole has been repeatedly urged to visit this region by messages from Protestants who had come to the light. During an absence from Erzroom of twenty days, he traveled 350 miles, and learned much that may have an important bearing upon missionary efforts on the borders of Russia. Some of the most interesting facts given by Mr. Cole, it is not deemed prudent to publish. Many Turkish subjects, who had emigrated towards the Caucasus in the hope of bettering their condition, were met returning to their old homes. Mr. Cole says: —

"The immoral, easy style of living of the Russians, militated greatly against the sacred idea of the harem with the Turks. Their women were likely to be insulted when they went to the fountain; their *arams* (the sheet covering the person), which maintains their sanctity before the world, was sometimes torn from their faces in the public street, and such language used as persons of decency would refrain from. This abuse, more than anything else, is what is driving Mohammedans from the Caucasus. So keenly is this state of things felt that many Christians who fled the Turk in hope of something better at the hands of the so-called northern Christians, are bitterly disappointed, and they, too, are turning back. These are the facts in the case, as we have seen and known, which would seem to show that though Turkey is bad, Russia has not much of which to boast."

"THE MALAGANS."

Mr. Cole found quite an active community of Protestants in Kars, which, without the presence of any missionary, was holding steadfastly to the faith, and proving a beacon light to the regions around. He speaks of a body of emigrants called "Malagans," not of the poorer class, who seem to be favored by the government, and who are now locating in large numbers in Kars. This sect is thus described: —

"You will be interested in hearing about these Malagans — 'milk eaters,' as the name has been given them by enemies, in derision. I had not been in Kars long when one of their chief men called on me and sought to know what was our faith and method of worship, as did we, in turn, theirs. The following Sabbath we attended a service of theirs, and they proposed to come to ours, but for some reason did not. In their dress, manner of worship, and many ideas, they remind one of the Quakers of the Western World. They claim to receive the New Testament as of equal impor-

tance with the Old, but the Mosaical part stands out prominently, such as the non-clipping of beards and abstaining from pork. They are of abstemious habits, for the most part, neither drinking wine nor smoking. They abstain from these things, however, on the ground of causing the Holy Spirit to flee from one. This is especially the case with eating pork, as also some kinds of herbs. Like the Jews, they fix their eyes on Jerusalem as the grand climax of a life on earth, and hence they count themselves most fortunate to have moved thus far on toward the favored city. Though they claim to receive the New Testament, yet they do not perform baptism, nor celebrate the Lord's Supper, but count those rites as only to be understood in a spiritual sense. I said to them, 'How is it that you magnify so much the matter of eating this or that, concerning which Christ said nothing, and yet omit those things concerning which he gave special direction.' To this and many other things they could give no good reply, though they did say, 'Why don't you come and preach to us so that we may correct mistakes, if we have them, for we have no one to lead us in this darkened land.'"

ORIGIN OF THE MALAGANS.

"The story of their early history, as they related it, was that some sixty-seven years since some of their fathers, after some affray with the German states, were carried captive into Germany, where they met with Protestants, as they suppose, and gathered some such ideas as they now follow. Till a late period they have undergone great persecution at the hands of government. They were crowded over the Caucasus to the southward, lest they might bring danger to the center of the empire; and I am of the opinion that now the government is quietly helping them on another step, clear to the border, so that their strong ideas may not work trouble, and, if necessity requires, they may be pushed over the border into Turkey, as were the Circassians years since. Many call them Protestants, as they have many things in common with us. They are very careful of the Sabbath, and as they do not drink, no wonder they should be termed poor, simple 'milk drinkers' in a land of so much wine drinking! Their pride is that they have no book but the Bible and Psalms.

"They have a sort of chant-singing in their service, with long and appropriate prayers, as the interpreter told me, who was one of our people, and knew the Russian language. They have no regular preacher, but a sort of leader. They have in their service several turns at genuflexions and kissing the ground, like other Orientals. They have, also, the *holy kiss*, as they call it, beginning by one of their number kneeling, then coming up and kissing the leader, he takes his place at the right of the leader while the second comes up, does the same, and takes his place at the right of first, and so on, as many as may be present, whether male or female.

"These people have bought all the Bibles we could supply them, and wish for a singing book in the Russian, which is their language. They have no books of their own, but are, to my mind, hopeful material, much more so than the old church, as they prize the Bible so highly and read it so constantly, at home and by the fireside. Though they err in some of the doctrines, yet with the light that a good Protestant church in Kars would afford, we might hope for a great turning unto the Lord. They are noted for truth-telling and manly dealings as compared with others. There are some five hundred of them already, and the number to come is set down at thousands, though it is difficult to get at the truth in such matters."

GHEULAJAN — A CONVERTED ROBBER.

From Kars Mr. Cole went eastward, a mounted guard having been kindly furnished him by the governor-general, and, passing through the ancient city Ani, he reached the fine and thickly populated plain called Shoragăl, with its two hundred villages, the inhabitants

being nearly all Armenian. Mr. Cole writes: —

"At a central position as to other villages in this plain stands Gheulajan, at which place we met with a very warm welcome from the, to me, new brethren. It would take no little space to tell of the soul-reviving meeting we had with them time and again. Though just at the opening of harvest, the brethren, ten heads of families, left their work, and we were together most of the time singing, talking, praying, and explaining the faith. I organized a sort of church-meeting, examining each one separately. Half at least of the ten men gave good evidence of a change of heart and a fitness for admission to a church, if one were ready. They were first brought to the light through the influence of the brethren of Etchmiadzin. I was much impressed with the history of one whose faith seems as pure as the child, and yet who is as bold as the lion. He has only walked in the new way five years, and this blessed gospel it was which saved him the life of an exile in Siberia, whither four of his companions who did not come to the light have gone. He was formerly a robber, and told me how he had been one of the band to bind and plunder poor travelers, turning a deaf ear to their entreaties. The gospel seems to have made him gentle as a child, and he sat at my feet so eager for the truth, and asked me how he could make reparation for his past course.

"These are the people who have sent appeal after appeal for us to come to their relief. Some of the brethren of Etchmiadzin had been on to Tiflis, where they saw quite enough of the Lutherans to convince them that they could not join that church, and so they came back to send us a still more earnest plea to come to them. In view of such pleadings and unmistakable spirituality, here and beyond, I could do no less than give them, as I did with gladness, the right hand of fellowship, and proffer them such oversight and assistance as the circumstances and our ability may permit."

HUNGERING FOR THE WORD.

From Gheulajan, Mr. Cole went over the Erivan plain to Etchmiadzin, the seat of the Armenian Catholicos, where he found a still larger number of people to welcome him, besides many who bitterly opposed the truth.

"The people left their busy harvest fields and revolved about me, hanging on my lips as if their salvation depended on it. Such a warm-hearted, zealous people I have hardly met in this land. Their history in brief is this: Upwards of thirty years ago a certain Vartabed, Ghozaros by name, from the monastery of the Catholicos himself, at Etchmiadzin, wandered off and found his way as far as London, England, where, from contact with Protestants, he imbibed new ideas of religion, though he does not seem to have become personally grounded upon the faith. On coming back to Etchmiadzin, he brought one of our catechisms, which has been the grand main-spring in the work in all this region. Persecution was so great in the earlier years that the light was much covered up. They had no Bibles in the spoken language until some ten years since, when a native of Van came that way for work, and happened to have one of our Bibles. The brethren persuaded him to sell it at a high price, as he was not a Protestant himself. This book was dear to them as the apple of their eye. They used to put it in a bag and secretly carry it back and forth between the villages, studying it in a thorough way, as their knowledge of it shows.

"I spent a good part of one day with them in the gardens, and they were asking me to explain parts where disputes had arisen with enemies, or perhaps among themselves, as they had had no leader to settle such questions. We spent four days among them, holding meetings, consulting, and giving advice most of the time. I am very sorry to say that the women and the children cannot read to a great extent. Still I was surprised to see how well versed some of the sisters were in the Scriptures, as I questioned them on

their personal experience. So constantly has the Bible been the text-book, and been read before them in family prayer, and at their regular Sabbath services by the men (nearly all of whom can read), that they can quote quite readily from its precious pages."

A CHANGED TONE AT ERZROOM.

Mr. Scott and wife, on their return from the United States to Van, stopped for a while at Erzroom. Of what he saw there Mr. Scott writes : —

"The influence of Russian occupation is quite apparent in Erzroom. The Christians are less timid and cringing; European dress and ideas have increased. One brother brought forward his wife and introduced her to me by name, a thing I had never seen or heard of before among the natives. The Turks seemed disheartened, but their ruling passion for robbery and oppression is strong in death. They are not pleased with the results of the war, nor with England, nor European influence generally, nor with themselves among themselves. 'Reform' is hardly within the scope of their comprehension. However they do not seem so insolent and haughty as before the war. They act as though they had a vague consciousness that the old foundations were giving way beneath their domination. The Russian consul made himself very friendly at Erzroom, and called while we were there, which he had never done in the several years of his consulate before the war. The Christians at Van, as well as in Erzroom, have changed within the last two years. They are inspired with a new hope of independence and nationality. The desire for education and civilized progress has taken strong hold of them. They call this their age of light. The old church has taken a new departure, and is making vigorous efforts to keep its hold upon the people by opening schools and encouraging efforts for educational advancement. European infidelity is also making some progress; it has its societies, and is exerting no small influence in the way of schools, which in several instances have been started with outside aid, said to be from Russia and Constantinople. It seems a necessity for us, if we would gain and keep an influence, to do so largely through educational instrumentality."

A WONDER ON LAKE VAN.

In traversing Lake Van, as the missionaries are often compelled to do to reach the various out-stations, they have found so much difficulty in the use of native boats that Mr. Scott, on his return, took out a small steam engine for use in navigating the lake. Of the trial trip he writes : —

"I have set the engine in the boat and made a trial trip to the other end of the lake. It was with a good degree of satisfaction that, after having arranged everything to the best of my theoretical knowledge, and lighting for the first time the fires, I turned on a low pressure of steam, and found the thing moved, and moved successfully. I determined to run no risk by hard steaming, but I confess I did not touch match to the kindlings without running over in mind what the probable effect might be in case the machine worked the wrong way. I did not try to see what speed even the average safe pressure would give, but the trip sufficed to show that the machinery was properly adjusted, and with proper usage would accomplish for us all that is needed, enabling us to go to and return from the opposite end of the lake in twenty-four hours, if necessary. The native interest in the wonder is widespread and intense. The crowd who came out to see, on the trial day, was without end, from morning till evening. 'God give you success,' was the salutation from hundreds. Among themselves there were long discussions as to whether Solomon was wise enough to make such an instrument, and the conclusions were generally in favor of the 'Protestants' of the present day. There is good reason to hope and to pray that the first introduction of this modern mechanical triumph into the heart of Asia will be potent, not only for material, but still more for moral good."

REFORM IN EASTERN TURKEY.

Mr. Andrus, of Mardin, writing August 25, says: —

"I returned home last week from a month's sojourn in Midyat. A few days after my arrival there, the second Imperial Commissioner of Reform, Mannas Effendi, a papal Armenian, became my guest. For eleven days he labored indefatigably, with the assistance of the troops at his command, to get the persons of the Aghas and other notorious offenders against law and order. I gave him what moral support I could, and where it seemed expedient and practical, directly assisted him in his work of reform, feeling that whatever might be done in this direction, would be immediately helpful to the more properly missionary work.

"Upon the same day that the commissioner left Midyat for Mardin, I set out for a tour of the surrounding villages, where we have a work, as well as to explore the region with reference to future enlargement. A year ago such a trip would have been impracticable, owing to the general insecurity occasioned by the feudal strifes of the Aghas of that region, with their retainers pitted against each other. The determination and energy of Mannas Effendi, in removing these Aghas, and their subsequent departure into exile through the decision of Abeddin Bey, the first commissioner at Diarbekir, has had a wonderful effect in quieting all that turbulent region. The tour was safely accomplished, and the state of the work in the villages and at Midyat is to-day more hopeful than ever before. A beginning has fairly been made, and with a strong push in a spiritual direction through the coming fall and winter we may hope for decided results. We expect to test the mettle of the first class in the middle school at Midyat this fall, by sending them out into the villages for a winter's campaign in the field."

The late news, concerning the instability of the Turkish Cabinet, and the possible further intervention on the part of England, make this a time for special prayer in behalf of Turkey.

Central Turkey Mission.

FRUIT AFTER MANY DAYS.

Mr. Fuller, of Aintab, made a visit in August last to the churches in the region of Hassan Beily. He writes: —

"I was specially interested in the condition of things which I found in Keller, a very wretched village some two hours from Hassan Beily. There has been one outspoken Protestant family here for several years, but they were poor, and the people generally were hostile to all attempts to introduce the gospel among them. Indeed, it is only three years ago that Miss Shattuck was seriously threatened with a mob, and some members of the Protestant family were severely beaten for receiving her to spend the Sabbath while she was on a tour in this region. Since then a young man from this family has been studying in the preparatory department of the College, and at the beginning of this vacation he went back to open a school in his village. Meanwhile the people had been watching the progress of our work in the neighboring villages, and had been forced to acknowledge that the Protestant family they had persecuted were living like good Christian people, so that when the young man returned from College to open a school in his native village they received him cordially, helped him build a booth for his school, and sent him twenty-five scholars. A good congregation has come regularly to the Bible lessons which he has given every Sunday.

"When I reached this village several of the men came to ask if we could not help them to continue the school for the winter. In order for this a house must be built, which would cost at least $50. I told them to talk the matter over among themselves and see how much they could do towards the work, and promised them, if they would do what they could, we would try and help them. After a few days they brought me, at Hassan Beily, a subscription of about $16 in money and twenty-five days' work. Of this sum the teacher had

himself subscribed $4, or a full month's wages. This we felt was indeed taking the thing up in earnest, and we promised the necessary aid, and sent them back to begin the work.

"A few days after we heard that the priests who have charge of this village, as soon as they heard of the movement, immediately sent a teacher to open a school, and to command all the Armenians to withdraw from our school; but this time they seem to be too late. The people say, 'We have been left ever since we can remember without teacher, or preacher, and we never see a priest here except for a marriage, or funeral, or to collect our church tax, and now that we have a good teacher and Bible reader we will not give him up.' This is only one of many instances of the influence which is going out from our College."

GOOD NEWS FROM ZEITOON.

Mr. Marden, of Marash, after spending nearly a month in Zeitoon, Yarpoor, and Albustan, writes thus, under date of September 2: —

"I found our little church in Zeitoon in good condition. During the political troubles of the past months its members have done their best to meet the demands of the government, have taken no part in the disturbances of the winter, and now command the respect of friend and foe for their integrity and manly character. They were left without a preacher for many months, but they themselves sustained their regular Sunday services, with Sunday-school and prayer-meetings during the week. On this visit three persons were examined for church membership, seven children baptized, and the Lord's Supper administered in the presence of a large congregation, many of whom were Armenians.

"Though the Armenians are still disinclined to abandon the old church, yet the bitter opposition of former years has disappeared, and now, whether in their houses or shops, or by the road-side, or during their calls at our tent, they seemed glad to listen to the gospel message. The Armenian men have a special meeting on Sundays for Bible study in one of their churches. A large number of Armenian women have met for some months in another church, and listened to the reading of the Bible by an Armenian teacher, who explains its meaning as best he can. A Protestant woman who is gifted in prayer and in knowledge of the Scriptures has several times, at the invitation of these women, gone to their church, prayed with them, and explained the way of life.

"A young woman, educated at Marash, has recently commenced work among the women of Zeitoon. She is now teaching thirty Armenian and ten Protestant women to read. The priests have publicly forbidden the Armenian women to take lessons from a Protestant, and promise to teach them themselves, but the women reply that they have waited many years for the priests to teach them, and have learned nothing, and they cannot let this opportunity pass unimproved. The events of the past winter have, doubtless, awakened this general desire for the light and truth."

THE POLITICAL TROUBLES.

"The difficulties between the Christians of Zeitoon and the government have been in part adjusted, but the question of taxation is not yet finally settled. One hundred Zeitoon men are still languishing in the Marash prisons, and a large party of rebels are hid away from the government, one or two in a place, in the mountains between Zeitoon and Albustan. These men are faithfully keeping their pledge of last winter to refrain from all disorderly conduct, and wait in patience for pardon from the government. Their Moslem neighbors, after seeking in vain to worry them into retaliation by repeated robberies and murders, have abandoned the nefarious business, and now there is peace. The road from Albustan to Marash crosses the roughest and wildest portion of the Taurus, and was so infested with brig-

ands the past winter that caravans went in hundreds or in fifties, for mutual protection, but now a man may safely go the whole distance alone.

"The rebel chief with a party of his comrades came to our tent at night, and in a long conference renewed his pledge, and spoke earnestly of his reformation and desire for pardon for political offenses. When I urged him to go a step farther and repent of sin and seek pardon from the King of kings, who is ready and able to save, he listened with grateful interest. The good behavior of these men, while under great temptation, is freely confessed by all parties, even including the Turkish governor himself. This is just the time for the government to proclaim an amnesty, and these rebels would gladly surrender their weapons and become obedient citizens. The English consul has urged this measure for six months, but in vain."

YARPOOR AND ALBUSTAN.

"A ride of twelve hours to the north brought us to Yarpoor. Here the little Protestant community of thirty souls has been left without a preacher for two years, but they have met regularly on Sunday for worship, and maintained their prayer-meetings and Sunday-school. The preacher we sent there a few weeks ago is doing a good work. They have no organized church, but three men and two women have been admitted to the Albustan church, six hours distant. On the Sabbath the little band of disciples, with a few strangers, received the communion, the first time for nearly three years. There were at least fifty Armenians present who listened with close attention. Many Armenians are convinced of the truth, and seem just ready to declare themselves Protestants.

"At Albustan there are 250 Protestants, a commodious church, and a faithful and efficient preacher. For some years, however, the influence of the church has been much impaired by internal dissensions. Eight days were devoted to the adjustment of some of its most serious difficulties, and three new members were received to the church by profession.

"One of the new members was a young man from Yarpoor, who two years ago chanced to be in Marash and heard a sermon by Mr. Montgomery. He carried its impressions to his distant home beyond the Taurus, and soon after gave his heart to Jesus. He has hardly heard a sermon since, yet, taught by the Spirit and the Word of God, he could give with remarkable clearness the reasons for the hope that was in him. He followed us eighteen miles to Albustan to profess his faith in Christ, and walked home again."

Madura Mission.

MALLANKINARU.

MR. HERRICK, of Tirumangalam, spent most of the summer among the villages about his station, and sends pleasant reports of his work. He says: —

"When at Mallankinaru, on our way to Mandapasalai, we had an opportunity to meet many of the Christians and several heathen. A large meeting was held in the church in the evening, attended by some from another part of the town, including a Brahmin. He spoke with me after the meeting, and seemed sincere in his professed interest in the gospel. Toward night of the same day a meeting was held in a private house by request of the owner, which was of much interest to me. The father of this man, whom I often met, was said to be wealthy. An older brother, who died some years ago, early became a Christian, and united with the church.

"The heathen brother was a man of kind disposition, and I felt much interest in him. He always met me with a smile, and spoke pleasantly as I urged upon him the claims of the gospel. But while he lived, he continued to put upon his forehead the marks of heathenism. Not long after his death, which occurred three or four years ago, the son, in

whose house this meeting was held, became a decided Christian and his wife also. A sister present has nominally embraced Christianity with her husband. A son of the deceased Christian brother, whom I have known from his childhood, and who, having become a man of property, has kept himself aloof from the Christians, was in this meeting, and promised, in the presence of his neighbors and relatives, to meet with the Christians hereafter."

SINGING THE GOSPEL.

"I went to a village where a few people have become interested in the truths of the Bible. One of these, the head man of the village, invited me to his house. As soon as I was seated, he brought me two books, one a Tamil Hymn-book. I began at once to sing the familiar hymn, 'For men, His life to give, the mighty God came,' etc., he striking in and accompanying me as he was able. I then asked him to select a hymn, and he immediately mentioned the 107th, 'Sweeter than the sweetness of honey is the name of Jesus,' etc., which was sung. I inquired for other members of the family, and he called his mother, two sisters, and a younger brother (he has no wife). To these and several of his neighbors I read a few verses from John xiv., and spoke as plainly as I could of Christ, 'the way, the truth, and the life,' offered prayer and came away thankful for the privilege I had enjoyed."

THE GOSPEL AMONG THIEVES.

"In a part of my district, inhabited mostly by people who are by caste thieves and robbers, one morning, a little after sunrise, I came along near the end of a mountain of rock, rising abruptly from the plain to the height of four or five hundred feet, and having upon the highest point a heathen shrine. A little distance from the mountain, on the other side of the road, is a never-failing well, around which were gathered ten or twelve women, who had come with their water-pots, from a village near, 'to draw water.' Though neither weary nor thirsty, at this early hour, I got off my pony, went to the well, and began to speak to the women, who gave me respectful attention. While I was repeating and explaining the substance of the Ten Commandments, telling them what they must, and what they must not do, one of them said to the others, 'he knows all about our conduct.' When I remounted my pony and started along, one of them followed, and asked me to go into the village and speak to the men. I gladly complied with her request and found a good audience. Two or three men followed me to the village half or three fourths of a mile from there, where there is a good school under my superintendence, with a few people who have ceased to worship in that mountain.

"Our boarding-school contains thirty-two pupils, twenty-four belonging to this station. They are from ten different castes, but study together, work together, play together, and eat together, without ever giving us the least trouble on account of caste."

Japan Mission.

THE KIOTO SCHOOLS — CHOLERA.

DR. GORDON, writing from Kioto, September 15, says: —

"To-day is the first day of the school year. There are about twenty-five in the girl's school, and nearly eighty in the boy's school. There are others to come to both schools. I have been especially interested to see how the students come, not, as a rule, from separate and isolated villages or houses, but in groups of two, four, six, and ten, or more, from the points where Christian work has been done. Kobe, Osaka, Sanda, Hikone, Yokaichi, Imabari, and Kishi-no-Wada are thus represented. The young men and women who have been in the schools have proved active recruiting officers. Kishi-no-Wada takes the lead, and sends sixteen, seven girls and nine boys, one of the latter being rejected on account of his ex-

treme youth. In addition to the work already done there from this city and from Osaka, one of the young men who graduated in June has gone thither, under the direction of the native missionary society.

"The prevalence of cholera has interfered with our work considerably since June. In many places the work has been suspended, and often by government authority. The suspension still exists in this city and in some other places. The scourge has been a very severe one. At least fifty thousand deaths have occurred from it. It is now, however, much abated."

ADDITIONS AT KOBE.

From Kobe Mr. Atkinson writes, September 16: —

"You will be interested to know that at the September communion of three of the churches under my care, eleven persons were received by baptism. Of these, six united with the Kobe Church, three with the Tamon-dori Church, and two with the Hiogo Church. Of the eleven, four were men, seven were women. Of the women, one is a student in our Kobe Seminary.

"The heat of summer is now broken. The missionaries are all back in their usual places, — though nearly all of the Kobe station has been in Kobe all through the summer. We are expecting considerable movement all along the line during the year that is before us. Our churches are not in the best possible condition, but there is much to encourage in the condition of each and all.

"The Church in Kobe has invited Mr. Matsú-yama, a gentleman who was among the first company baptized in Kobe, and who before that had been with Mr. Greene as teacher and helper, to become their pastor. He has been engaged with the translation committee in translating the New Testament. The Tamon-dori Church has been disappointed in the man that it called. He declined the call. The three churches in this neighborhood have one prayer-meeting together three weeks in succession, each month. I trust that this will be the beginning of a fresh impetus and growth. These meetings were commenced last week.

"On the 18th of this month I expect to start for Imabari, on the Island of Shikoku. A call has come from there asking for help in organizing a church, and in installing a pastor. The church will not be a large one, but it will be the first church on that large island. Mr. Ise, one of the graduating class of the year, is now preaching there, and is to be ordained and installed as pastor. His support will come from the church and congregation."

NEW CHURCH AT IMABARI.

Mr. Atkinson, writing from Kobe, October 7, gives an account of the organization of a church on Shikoku: —

"You will be glad to know that another church has been added to our list, and another pastor also. The church is on the island of Shikoku, in the small castle town of Imabari, on the inland sea, and about 175 miles west of Kobe. The membership is but seven, but several persons, male and female, are expecting to unite with the church at its next communion. The church was organized on the 21st of September. Of the foreign missionaries, only Mr. De Forest and myself were present. Mr. Neesima went with us; also three other native helpers.

"Work was begun in Imabari three years ago last spring. Some of those who seemed most interested at that time are not among the baptized, nor among those who desire to be baptized. The cares of this world, and the fear of pecuniary or social loss have, for the time being, choked the growth of their faith, and have also, as the tangled vines of a jungle, held back their feet from making progress in the Christian way.

"Of the seven men who compose the church, six were baptized at the time of organization. One had already been baptized in Osaka where he had lived

as servant in a Christian family. Most of these men suffer present pecuniary loss through their acceptance of Christ as their Saviour. The Japanese are quite addicted to changing their deities. If the deity that happens to be worshiped does not give satisfaction, he, with all representations of him, are thrown away, and another deity with his representations brought in and put in his place, and this at considerable pecuniary loss. Idols and their belongings cost no small amount of money. No particular exception is made when a relation, friend, or neighbor changes from one to another of the native deities ; but when the change is to what is called a *foreign* god, the exceptions taken are many, and the displeasure manifested is great. The Imabari believers will have to suffer loss and some inconvenience for some time to come ; still they seem to have received grace enough to set out well."

LEAVING ALL FOR CHRIST.

"One man is a stone-cutter. He has a wife and four children. He told me once that if he should become a Christian he would have to change his business. On my expressing surprise that a *stone-cutter* would have to give up his business, he explained by saying that half of all his work was the engraving of idols. He stopped engraving them when he set out to follow Christ. His work has decreased at least one half.

"Another man is a rice merchant. His prime difficulty was the observance of the Sabbath. The poor cannot buy two days' rice in advance, so much do they live from hand to mouth. They cannot be trusted either to pay even a small debt in the future. This class of people is large, and many of this man's customers are of the poverty-stricken. But he also has received grace and strength to make a fair start in the Christian life. His pecuniary loss is not small to him.

"Another man is a carpenter. He also will lose somewhat because of his new profession. It is, however, true that if these men conduct themselves and their business on Christian principles, they will be gainers in the long run. The heathen even can appreciate truthfulness and uprightness, and prefer to deal with and employ those who are truthful and upright.

"Not a man of the seven but who has already received great blessings from God. We may expect that they will receive more. In one instance the marital relation had been dishonored by the husband to such an extent that the parents of the wife interfered, and the daughter was taken home. When converted, or rather during the process, this man felt that he could not become a Christian unless he first set the old marital relation aright. After much struggling with pride, he did his duty. His wife and her mother are now among the regular hearers, and are hoping in due time to be received into the church. None of these men are poverty-stricken, neither are they very well to do. One man, who is probably better off than those already baptized, could not come into the church because the settlement of an old debt had not been provided for."

A SELF-DENYING PASTOR.

"After the church was organized, Mr. Ise, one of our graduates, was ordained as pastor. This young man is well versed in English and in the sciences. He comes from a scholarly family, and is himself a scholar. He could command a good salary in government employ. The little church at Imabari can pay him but four yen (dollars) a month. He accepts it, and proposes to stay with the church so long as God seems to have need of him there. His action may be well cited to some of our home theological seminary graduates as worthy of their emulation.

"The banner of the cross may be considered as fairly, and, I trust, firmly and permanently, planted on that large island. May the blessing of God be with it, and with that little church and with its self-denying pastor."

North China Mission.

BIBLE CHRISTIANS.

MR. AMENT, writing from Peking, under date of July 25, reports what he had seen in the region south of Pao-ting-fu : —

"We found that most of the probationers, received in the winter, had remained constant, and some others stood ready to enter our ranks. The helpers had been doing good work, though without the presence of their pastors, and we look forward with hope to their increased efficiency. We were also assisted by some of the boys from the Tung-cho school. They give great promise of future usefulness. One promising feature of their early attempts at preaching is their large use of Scripture, with which they seem to be familiar. Native learning is so superficial that we find that helpers and boys from the school are efficient just in proportion as they drink from the sacred fountains. I begin to see more clearly than ever that the Bible itself is our best preaching agency. The story of the cross seems to move the Chinese heart less than the grand sentiments — often akin to the sentiments of their sages — and holy fervor of the Psalms and other portions of the Old Testament."

LITERARY MEN CONVERTED.

"The work in Pao-ting-fu is in that state which gives us hope of speedy enlargement. The Sabbath before I started for Peking we celebrated the Lord's Supper, and two men, our personal teachers, were received by baptism into the church. These were literary men, one of whom has known the doctrine for several years, but never before manifested any desire to accept it for himself. We regard him now as a converted man, one who gives up his prospects of government employ for the sake of Christ. This step for these literary men, we trust, will be of special significance and value in our community. It means for them, unless results are different than we expect, social ostracism and exclusion from the honors of office.

THE WORK AMONG WOMEN.

"Five women were also received on probation, and two men, one of whom is surgeon in a military yamen, or office. These women are from the better classes, well-dressed, with clean, bright faces. Their faithfulness has been tested by months of regular attendance on our Sunday service, and a positive desire to learn, shown in their committing much Scripture to memory, and the mastery of several hymns and a printed prayer. This work among the women fills us with perpetual joy. At the other stations, it seems difficult to secure any women listeners. We, in Pao-ting-fu city, have more such listeners than we can find room for. Mrs. Ament has been a large factor in this work, but now she is laid aside. Would that we had unmarried ladies sufficient to push this work vigorously."

MISSIONS OF OTHER BOARDS.

THE CHURCH MISSIONARIES ON LAKE VICTORIA NYANZA.

THE English *Church Missionary Intelligencer* for October devotes some twelve pages to letters from Messrs. Wilson and Mackay, at Uganda, in Central Africa. These letters are of such interest that extended extracts are here given. On the way up the lake to Mtesa's capital, in the "Daisy," the party were wrecked at Mkongo in Uzongora, but were able in eight weeks to repair their boat and proceed. From this place Mr. Wilson writes : —

"The place we are at is where Stanley was received with hostile demonstrations ; but the natives are very friendly to us so far, and come daily to

our camp to watch us working, and our tools are an unending source of wonder and amusement to them, especially our saws and planes ; and the fact that we use so much iron astonishes them beyond anything, and they keep saying, 'Choma, choma' ('iron, iron'), when they see anything new or strange. The unhappy accident which delayed us so long in Uzongora, will, nevertheless, I believe, be productive of good. You will doubtless remember that Mkongo is the very place where Stanley made one of those marvelous escapes from massacre which add so tragic an interest to his narrative of the march across the 'dark continent.' There, as in Uganda, Usukuma, or Ugogo, wherever I find myself on his track — even Ukerewe itself — I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man. The amount of abuse which the English public has thought good to heap on the head of Mr. Stanley, is equally un-Christian and unjust."

On reaching Rubaga the party was welcomed by the Emperor, of whom Mr. Mackay gives the following account : —

"Mtesa has been unwell for a twelvemonth, and, consequently, is seldom able to hold his court. We were granted an audience two days after arriving. From Stanley's, Colonel Long's, and Lieutenant Smith's letters, you have already received most graphic descriptions of how the king of Uganda can receive visitors when he sees them for the first time ; and, on comparing notes, I think I may safely say that the reception accorded to Wilson and myself, ten days ago, was in no respect wanting in cordiality or ceremony compared with those with which accounts have made you familiar. We gave him a few presents, and talked with him on many subjects for an hour. He seems particularly suspicious of the movements of Egypt ; but we have done our utmost to set his mind at rest on that subject, and I am happy to say we have been so far successful. The king told us that he had been led to suspect the coming of Englishmen to his country as a danger to his throne, but now a year had passed since Lieutenants Smith and Wilson first arrived, and all his intercourse with our party had only tended to raise us in his favor. From hearing Wilson repeatedly talk of me before I came, I find my name a household word in the country, and it will not be an easy matter to come up to the expectations of the people, which my good brother has led them to form of me. Mtesa said that his people had told him that we had this time brought mainly tools and machines, and he felt confident, therefore, that we had come to work, and to teach his people useful arts. He then presented a huge bundle of papers, which had come from Mruli a month and a half previously, and told us that Gordon had sent him word that some white men wished to reach Uganda by way of Unyoro. Our advice was asked as to whether he (Mtesa) should allow them to come. We told him that Colonel Gordon was friendly disposed to him and to us, and would send no white men this way except in peace, and therefore he should by all means let them come.

"The king has been too unwell for us to see him a second time, but we are promised an audience to-morrow. We daily have some one or other of the chiefs calling on us, and I feel strongly the importance of our being on the best of terms with them, as I have reason to believe that Mtesa is by no means absolute, but is much influenced in all matters of moment by their counsel. But it is not all smooth sailing here, and never can be until one link in the devil's chain is broken, — I mean Arab influence. That power is doomed, I believe ; but it will not perish without a desperate struggle. There are at present no pure Arabs here, only a gang of half-caste traders. These are doing their very utmost to prejudice the king's mind against us, telling him all manner of most untrue statements. So bad has this become, that I sent a mes-

sage to the king the other day, telling him not to believe their stories. He has replied that he begins to suspect them of untruth, but their presence is necessary for trade. I have sent him word that, if he likes, we shall send to England for honest Christian traders, who will buy his ivory for a fair value, and he is so pleased at the idea that he sent a message yesterday, asking if he should expel these Arabs at once from the kingdom. I told him not to do so until the English traders should first come.

"Since coming here we have been liberally supplied with food. Ten oxen were sent down one day and six large, fat goats, more than forty loads of plantains, a load of coffee, as also of honey, butter, and tobacco, besides milk and other things. The chiefs send us presents from time to time ; but the Arabs only beg from us, and try to thwart us in everything. More than one chief has told me that the Waganda want to be followers of Isa (Jesus) because Englishmen are so, while the Arabs seek only to force circumcision upon them. He that is with us is greater than he that is the dark light of the Mussulmen, and I do not doubt the speedy triumph of the truth even here. At present, prejudices have to be overcome, and confidence established, and Islam overthrown ; but by patience we shall win ; and what the cross has done in other lands will be repeated here.

"Last night Mtesa wished to see a steam-engine. I went up with the one of the 'Daisy's' we brought last trip — the first article of the kind ever in this part of the world. The king asked many intelligent questions about it. I took a screw-key with me to show how the parts can be taken asunder, when the king came out with one of what Lieutenant Smith aptly called "pretty sayings.' He said, 'White men's wisdom comes from God. They see the human body is all in pieces, — joints and limbs, — and that is why they make such things in pieces too!' I am not sure as to the closeness of the simile.

"After much talk he asked how white men came to know so much, — did they always know them ? I replied that once Englishmen were savages and knew nothing at all, but from the day we became Christians our knowledge grew more and more, and every year we are wiser than we were before.

"King — 'I guess God will not prosper any man that does not please Him.'"

Word having been received from the missionary reënforcement approaching Uganda by way of the Nile, Mtesa gave orders for two hundred porters to accompany Mr. Wilson to meet the party and escort them to the capital. On December 26, Mr. Mackay writes as follows : —

"Ever since Wilson went away to meet our new brethren, I have made a point of being as frequently as possible up at the palace. I have thus had much opportunity of conversation, and of becoming better acquainted with the king and chiefs. The strong suspicions which Mtesa has of late had against our presence are, I believe, now wholly removed. He himself allows so. He has told me a very great deal of absurd nonsense and lies which the Arabs had led him to believe, but now he says he will believe them no more. I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country, — bloodshed, slavery, cruelty, and polygamy, — and not without effect. The king has issued a decree forbidding all work on the Lord's Day. Every Sunday I have held service in court in Suaheli, without interpreter, and feel much encouraged at the attention paid and desire to follow intelligently.

"Yesterday was Christmas, and I had given notice of the event. The day was duly celebrated accordingly. The great flag was hoisted, as on Sundays,

and all the chiefs turned up at court in extra dress. I read the account of the birth of Jesus, as given in St. Luke's Gospel, and explained fully the message of the angels. When I had done I was asked to tell more, and I embraced the opportunity to show the dignity of labor from our Lord's thirty years' life at Nazareth.

"I must mention that our greatest hindrance to success is the idle life which the Waganda lead. As with Arabs, work is only for the lowest slaves. Many slaves have slaves themselves. As a rule only the women do any work. The staple food — plantains — grows with no trouble, hence every man does nothing but go about with a retinue of his slaves. Here it is where mere teaching or preaching will absolutely fail. Unless we succeed in elevating labor, we shall get hearers, but no doers. Hence slavery — domestic, at least — cannot cease, and if slavery does not cease, polygamy will remain. I have caused much astonishment by working myself during spare hours, making a broad road through our shamba. Chiefs passing by with their followers often stop to give me "a hand," and I hope, little by little, they will learn not to be ashamed to be seen doing something.

"Some time ago an Arab arrived from Unyanyembe with guns and cloth, for which he wanted only slaves. Prices thus: one red cloth, one slave; one musket, two slaves; one hundred percussion caps, one female slave. I entered the lists at once, and told the king, in presence of the court, how these Arabs, who declare themselves subjects of Seyed Burgash, are transgressing the orders of their king. I told what cruelties are inflicted on the poor creatures on the way to the coast, and of the risk of capture. The king therefore declared he would sell them no slaves, and I witnessed afterwards the sale of their cloth, guns, etc., for *ivory only*. Some days after, I gave some lessons on human physiology. That told better than anything. When all were wondering at the structure of their own bodies, I pointed out the absurdity of Arabs wishing to buy such perfect organisms, which all the wisdom of all the white men could not put together, for a rag of cloth which a man could make in a day. The decree has now gone forth, in consequence, that no one in the kingdom is to sell a slave under pain of death. It will be another matter to see the order faithfully carried out.

"Islam may be said to have prepared the way here to some extent, but it has done more harm than good. Some knowledge of the true God has been taught, but nothing of the sinner's relation to God. This latter I find it always necessary to point clearly out, as there is no need of redemption in the creed of Arabia. But I feel strongly the impotence of man's words to change the heart. But the power of the Spirit can, and the Word of God is also quick and powerful.

"At present I am going through the reading of the Sermon on the Mount. It is certainly new teaching here; the king translating each paragraph from Suaheli into Kiganda for the benefit of all. Mtesa has really a sharp comprehension. He seems never to fail to catch the meaning at once. I know this, as he generally repeats the passage first in Suaheli to see if he has caught the sense, and then translates.

"The chiefs and I are great friends. They come, most of them, repeatedly to see me, and send many presents of goats, plantains, etc."

GLEANINGS FROM LETTERS.

THE Gregorian Armenians have thoroughly reorganized their schools, bringing into their service one of the most popular teachers from Constantinople, with his wife, who is a graduate of the Girls' School in that city. In their girls'

department, in addition to the branches taught in our schools, dancing and fancy needle work have been introduced. Every influence possible has been brought to bear upon parents to take their daughters from our school. Before the long vacation only three had left. During the vacation many went but are now returning. This is the second week of the term, and others are yet to come in. — *J. W. Parsons, Nicomedia, Western Turkey.*

— I spent a week in Yeri Bakan, a day's ride southwest of Hadjin. Pastor Sarkis, of the Sis church, is spending his summer there, and we occupied the week in holding meetings and examining applicants for church membership. On the Sabbath we had the Lord's Supper, received six new members, and baptized nine children. I shall never forget that week in Yeri Bakan. The love and joy reigning in the hearts of the people; their diligence in the study of God's Word; and, not least, my delight in making the first successful attempt at preaching in Turkish "without notes," — all combined to make that eight days a real Feast of Tabernacles to my soul. I fully believe there is no joy which earth can give equal to that the young missionary experiences when he finds himself able for the first time to speak *freely* the praises of Christ in the language of the people to whom he ministers. — *Thomas D. Christie, Shar, Central Turkey.*

— Especially are we anxious for the coming of that fourth man, for the King's business requireth haste. Recent letters from Mosul and Bagdad point to a growing expectancy and desire that the order to advance shall be given; and there is no question but that God in his providence is preparing in those parts the way for that enlargement. Three papal priests, in as many villages around Mosul, have, without any direct and special pressure, expressed their dissatisfaction with their present faith, and their desire to embrace Protestantism. Of course at this distance we cannot estimate this fact at its true value, but we do see in it a sign of the times. I, for one, am very anxious to see a strong effort made for all those regions around Nineveh and Babylon, and to bear a humble part in initiating it. — *A. N. Andrus, Mardin, Eastern Turkey.*

— Among our pupils, self-supporting of course, are sons of men who long struggled, and at great expense, to establish a rival school. Two are sons of the most influential Armenian in the region. Not many days since complaint came from the teacher of the Bible class, of which one is a member, that he failed to prepare his lesson. "My lessons are too many," was his response to my inquiry. Knowing that his great aim was to learn Turkish, I said: "Well, Turkish is one of the voluntary lessons in the college, but the Bible is not, and as a Christian boy you will surely not wish to drop the Bible — drop Turkish." This I said, expecting that his father would be angry and remove him from the school. What then was my satisfaction to learn, a few days later, that the father's reply to his son's complaint was: "Of course you will learn your Bible lesson," — and he does. — *C. H. Wheeler, Harpoot, Eastern Turkey.*

— There has recently been a serious disturbance in Diarbekir, in consequence of the removal from office of the Armenian Bishop. The Armenian Patriarch at Constantinople has recently sent a couple of intelligent men, one of them an ecclesiastic, into this region to look after the interests of the Armenians. They found the Bishop to be a very indiscreet person, and recommended his recall. The bishop accordingly received a notice by telegraph to repair at once to Constantinople. Instead of obeying the summons he stirred up some of his followers of the baser sort to create a tumult. One of the church bells was rung, and a mob of some five hundred persons gathered, and rushing to another church where the commissioners were, gave them a severe beating. The police and three regiments of Turkish soldiers were called out, but before the riot in the

church could be quelled, a good many persons were wounded; some of them seriously.

All this shows that Armenia is not yet quite prepared for self-government! An outbreak of a similar nature and from a similar cause, was imminent here a few days ago. — *Herman N. Barnum, D. D., Harpoot, Eastern Turkey.*

— It has been a trying time among the Japanese in this part of the empire this summer. The cholera epidemic, together with the consequent great depression of business, and the great advance in the price of rice (more than three times higher now than it was six months ago), have made a severe strain upon both rich and poor. In most places all assemblies were prohibited, and the public preaching-places closed. Only a few of the Christians met together in a quiet way for a short preaching-service or prayer-meeting. But now public meetings are permitted in most places, and the gatherings are gradually increasing in size. — *Wallace Taylor, M. D., Osaka, Japan.*

— The citizens of Tokio prepared a féte champêtre for the Mikado the other day, to which about one hundred and fifty of the resident foreigners, besides the diplomatic corps, were invited. This is the first occasion in which a Japanese emperor has met his people in any such way. The heads of the wards of the city of Tokio were presented to his majesty, as well as the committee of citizens who provided the entertainment, men, most of whom ten years ago would have been found to bow their faces in the dust if even an inferior daimio passed along their way, and who never dreamed of the possibility of their seeing even so much as the shadow of the Tenshi, the Son of Heaven. The Mikado has come down from his lofty height, and now occupies a position in relation to his people not unlike that of European sovereigns. — *D. C. Greene, D. D., Yokahama, Japan.*

— At three new villages we have now a continuous work in progress: a reliable, earnest Christian spending his whole time either there, or going by day to the neighboring villages to teach. Two of these men are strengthened by other helpers. At the three places, God has given us very favorable homes to abide in, two of them being inns, and one a private house. In each case the owner of the house is himself an apparently unfeigned recipient of the truth, studying it daily and praying regularly. At each place there are groups of from four to eight persons studying the truth, and perhaps as many more beginning to pray. Is not this cause for rejoicing and evidence that God is leading us forward? — *Isaac Pierson, Pao-ting-fu, North China.*

— The opportunity for labor increases throughout our field. Nothing new is yet developed in Peking, but I am confident that it is chiefly for want of effort on our part. With more workers and more strength we shall find new lines of work opening before us. The years at home seem almost like a dream, but their effect *ought* to be, I trust will be, permanent and helpful. To breathe once more a Christian atmosphere was a blessing which I only comprehended when I left it behind. Heathenism seems more intensely dreadful to me as I return to live in its midst, and the privilege of making Christ known here, seems in like measure more solemn and sacred. — *Miss Mary H. Porter, Peking, North China.*

— A wealthy man, who was first attached to us by the cure of his son, has been coming every Sabbath for eight months to our services. He says he wants much to help us in this matter, and has offered us either of several tracts of land (as we may desire) which he owns in the suburbs. One of these is near to the west gate and adjacent to the moat where the water is so pure and clear that we have it brought even now to our house for drinking. This is *the* spot which we had already decided upon as being the very best possible without the gates. Moreover there are four foreign acres in it. — *Isaac Pierson, Tientsin, North China.*

MISCELLANY.

MISSIONARY MAPS, AGAIN.

A CORRESPONDENT sends us the following account of the method in which the church of which he is a member secured some excellent maps for use at monthly concerts. In our judgment something quite as valuable as the maps was secured by this method, namely: the intelligent interest of the young people in missionary fields. The correspondent says: "Some three years ago, being greatly desirous of having maps, and wishing to obtain them as cheaply as possible, we took double width sheeting, cut it to the requisite sizes, tacked the pieces to cheap frames made of pine strips three inches wide, then coated the cloth with 'blank fix,' a preparation used by makers of drawing and glazed paper. It will dry in one day, and is then equal to any drawing paper. We then invited our High and Grammar School graduates to help, and a company of from ten to twenty young people spent a dozen pleasant evenings in our vestry during the winter, first drawing with pencil, and afterwards inking over. Any common black ink can be used, put on with a pencil brush.

"As a result we have eleven excellent maps, as durable as can be bought, the largest six by twelve feet, the smallest four and one half by six. The materials, aside from the cloth, cost $9.00. The maps from which the drawings were made were kindly furnished at the Mission Rooms, and the places put down were as few as the necessary information to be conveyed would allow. No letters less than two inches in length were used, except in a few cases. We are still using the maps, and they are as good as new, each one being carefully rolled on its own roller and laid away after each concert. To have purchased maps covering the same ground would have cost upwards of $100."

TOPICS FOR PRAYER FOR THE MONTH.

(See page 488.)

FOR a spirit of prayer to be given to Christians, leading them to earnest and specific intercessions (page 488). For the opening work on the borders of Russia, and the new disciples there (page 497). For peace and order in Western Turkey, so that our missionaries may be free to labor without such perils as now surround them (page 496).

ARRIVALS.

REV. L. BARTLETT and wife arrived at Cesarea, Western Turkey, September 25. Dr. and Mrs. Davis and Miss Chamberlin accompanied them to Cesarea on their way to Sivas.

Rev. A. W. Clark and wife arrived at Prague, Austria, October 21, after a brief furlough in the United States.

Miss Grace Bingham arrived at Aintab, Central Turkey, October 11.

DEATH.

AT Marash, Central Turkey, October 17, Mrs. Alice M. Marden, wife of Rev. Henry Marden. This intelligence comes by telegraph from Adana, so that no particulars have as yet been received.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see November "Herald,"	1,243 41
Malden, Mass., C. F. B.	4 00
	$1,247 41

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
Falmouth, 2d Cong. ch. and so. 13 00
Yarmouth, J. Loring, 2 00——15 00
Kennebec county.
Winthrop, Cong. ch. and so. 23 71
Lincoln and Sagadahoc counties.
North Boothbay, Emily D. Thorp, 5 00
Piscataquis county.
Garland (6.00 ack'd from Gorham in October *Herald*, should have been from Garland).
Greenville, A friend, 3 00
Sangerville, Cong. ch. and so. 10——3 10
Somerset county.
Solon, Cong. ch. and so. 6 00
Union Conf. of Churches.
Hiram, Cong. ch. and so. 3 28
Waterford, A. D. 10 00——13 28
Waldo county.
Belfast, 1st Cong. ch. and so. 12 00
Searsport, Rev. S. Thurston, D. D. 5 00——17 00
York county.
Alfred, Cong. ch. and so. 25 00
Biddeford, George H. Adams, 25 00
Cornish, Cong. ch. and so 10 47
Lyman, Cong. ch. and so. 12 00——72 47
155 56

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so. 9 00
Hinsdale, Cong. ch. and so. 13 00
Keene, 1st Cong. ch. and so. 21 20——43 20
Coos county.
Colebrook, Cong. ch. and so. 2 00
Grafton county.
Bath, Cong. ch. and so. 14 10
Hanover Centre, Cong. ch. and so. 8 00
Lyme, Cong. ch. and so. 40 25
Piermont, Cong. ch. and so. 10 00——72 35
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 10 50
Milford, Cong. ch. and so. 4 77
Nashua, 1st Cong. ch. and so. 39 41
New Ipswich, Cong. ch. and so. 5 91
Peterborough, Cong. ch. and so. 19 22——79 81
Merrimac county Aux. Society.
Concord, A friend, 40 00
Loudon, J. P. Jones, 38 78——78 78
Rockingham county.
Exeter, Union mon. concert, 6 14
Hampstead, Cong. ch. and so. 34 83——40 97
Strafford county.
Dover, 1st ch. by Miss C. U. Cushing, 25 00
342 11

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. 33 56
Manchester, Cong. ch. and soc. for Papal Lands, 22 62——56 18
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East St. Johnsbury, Cong. ch. and so. 18 30
St. Johnsbury, A friend, a thank-offering for the return of business prosperity, and for our great opportunity, 500; O. W. H. to const. THERON M. HOWARD, H. M. 100; 600 00——618 30
Lamoille county.
Marshfield, Cong. ch. and so., 17 00
Orleans county.
Glover, 1st Cong. ch. and so. 2 85
Newport, Cong. ch. and so. 11 00——13 85
Rutland county.
Pittsfield, Cong. ch. and so. 6.30; Mrs. Caroline Lewis, 10; 16 30
Washington county, Aux. Soc. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 23 50
Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 61 00
Brattleboro, Central ch. m. c. 16.84; A friend, 10; 26 84
West Brattleboro, Cong. ch and so. 15 68——103 52
Windsor county.
Springfield, Cong. ch. and so. 57 25
Woodstock, 1st Cong. ch. and so. 17 35——74 60
925 25

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 16 00
Harwich, Cong. ch. and so. m. c. 11 19
Hyannis, Cong. ch. and so. 1 00——28 19
Berkshire county.
Pittsfield, A friend, 5; cash, 1; 6 00
Bristol county.
Berkley, 1st Cong. ch. and so. 64.50; Ladies' Cent Society, 12; 76 50
Mansfield, S. Scholes, 10 00
Norton, Trin. ch. and so. to const. Miss ELLEN M. HASKELL, H. M. 107 00——193 50
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Evan. cong. ch. 85 00
Charlton, Cong. ch. and so. 52 50
Dana, Cong. ch. and so. 3 00
Southbridge, Cong. ch. and so. 319 36
Sturbridge, Cong. ch. and so. 77 43
Ware, West Cong ch. and so. 52.25; East ch. (of wh. from J. A. Cummings, 100, to const. C. H. YALE, H. M., and from William Hyde, 100, to const. Mrs. C. VAN WYCK, H. M.) to const. E. H. BAKER, P. H. SAGENDORPH, F. L. BASSETT, JOHN LASHUA, and F. O. RUGG, H. M., 851.66; 903 91——1,441 25
Essex county.
Andover, Free ch. 29; Students in Phil. Acad. 3; Osgood school concerts, 5; 37 00
Lawrence, Cen. Cong. ch. and so. 60 00
North Andover, A friend, arrears, 10 00——107 00
Essex county, North.
Georgetown, A friend, 50 00
Ipswich, 1st Cong. ch. and so. 4 37
Salisbury and Amesbury, Union Ev. ch. and so. 4 47——58 84
Essex co. South Conf. of Ch's. C. M Richardson, Tr.
Beverly, Dane St. ch. m. c. 8 02
Boxford, Cong. ch. and so. (add'l), 10 00
Lynn, Central Cong. ch. and so. 42 50
Swampscott, 1st Cong. ch. and so. with other dona., to const. J. B. RICHARDSON, H. M. 15 00
Topsfield, Cong. ch. and so. 123 75——193 27
Franklin co. Aux. Society. William F. Root, Tr.
Bernardston, Cong. ch. and so. 8 85
Miller's Falls, Cong. ch. and so. 3 00
Turner's Falls, Cong. ch. and so. 4 50——16 35
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 33 83
Holyoke, 2d Cong. ch. and so. 33 35
Palmer, 2d Cong. ch. and so. 16 08
Springfield, 1st Cong. ch. and so. 96.61; South ch. and so. 70.20; Memorial ch. and so. 52.58; Olivet ch. and so. 32.22; 251 61
Westfield, 2d Cong. ch. and so. 75 00
Wilbraham, Cong. ch. and so. 38 30——448 22
Hampshire county Aux. Society.
Florence, A. L. Williston, 500 00
Hadley, Russell Cong. so. m. c. 6 00
Haydenville, Cong. ch. and so. 15 00
Southampton, J. E. Phelps, 1 00
South Amherst, Cong. ch. and so. 10 00
So. Hadley Falls, Cong. ch. and so. 28 00
Williamsburgh, Cong. ch. and so. 18 00——578 00
Middlesex county.
Billerica, Rev. H. A. Hazen, 10 00
Cambridgeport, Pilgrim ch. and so. 14 24
Concord, Trin. ch. and so. 21 64
Framingham, South Cong. ch. 100 00

Lowell, John St. ch and so. 127.15; Eliot ch., R. Stevens, 10; 137 15
Sherborn, Pilgrim Cong. ch. and so. 24 00
Somerville, Prospect Hill ch. and so. 7.50; Franklin St. ch. and so. m. c. 5.98; 13 48
West Somerville, Cong. ch. and so. 2 65
Winchester, Cong. ch. and so. 201 85—525 01

Middlesex Union.
Ashby, Cong. ch. and so. 20 00
Boxborough, Cong. ch. and so. 7 00
Fitchburg, Calv. Cong. ch. and so. 195.44; Rollstone Cong. ch. and so. 88.89; 284 33
Harvard, Cong. ch. and so. 18 00
North Leominster, Mrs. Isaac Cowdrey, 5 00—334 33

Norfolk county.
Brookline, Harvard ch. and so. 166 52
East Weymouth, Cong. ch. and so. 76 75
Hyde Park, 1st Cong. ch. and so. 64; m. c. 15; 79 00
Walpole, Cong. ch. and so. 50 00
Wellesley, Cong. ch. and so. 50 00—422 27

Old Colony Auxiliary.
Mattapoisett, Cong. ch. and so. 17 00
Rochester, 1st Cong. ch. and so. 60 00—77 00

Plymouth county.
Abington, 1st Cong. ch. and so. 22 92
East Bridgewater, A friend, 2 00
Hanson, Cong. ch. and so. 3 75—28 67

Suffolk county.
Boston, Winthrop ch. 350.94; Old Old South ch. 100; Immanuel ch. 100; Holland ch. 5.50; Misses Soren, 4; 560 44
Chelsea, 1st Cong. ch. and so. 61 75—622 19

Worcester county, North.
Athol, Cong. ch. and so. 96 71
Gardner, 1st Cong. ch. and so. 10 00
Petersham, Cong. ch. and so. 4 58
Winchendon, 1st Cong. ch. and so. 24.50; m. c. 22; North Cong. ch. m. c. 21.60; 68 10—179 39

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 20 00
Rutland, Cong. ch. and so. 20 00
Worcester, Cen. ch. and so. 379.24; Union ch. and so. 44.32; Salem St. ch. and so. 6.61; 430 17—470 17

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Sutton, Cong. ch. and so. 19 00
Whitinsville, Cong. ch. and so. add'l, 56 00
Collection of Worcester south conference, 58 25—133 25

5,868 90

Legacies. — Enfield, J. B. Woods, by W. B. Kimball, Ex'r, to const. Fanny W. Kimball, H. M 100 00

5,968 90

RHODE ISLAND.

Oak Lawn, Rev. Marcus Ames, 10 00

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 30 66
Danbury, 1st Cong. ch. and so. 91 36—122 02

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 16 85
Bloomfield, Cong. ch. and so. 10 00
Bristol, Cong. ch. and so. 54 01
Buckland, Cong. ch. and so. 5 29
Collinsville, Cong. ch. and so. 7 00
East Granby, Cong. ch. and so. 12 61
East Hartford, Cong. ch. and so. 40 00
Farmington, Cong. ch. and so. 59 30
Hartford, 1st Cong. ch. and so. 1,806.43; Pearl St. ch. Rev. G. E. S. to const. Mrs. A. B. C. Keene, H. M. 100; Jos. E. Cone, 100; D. H. Wells, 50; A friend, 2; 2,058 43
Marlborough, Cong. ch. and so. 15 00
Plainville, Cong. ch. and so. to const. L. B. Tucker, H. M. 100 00
Rocky Hill, Cong. ch. and so. 33 27
Thompsonville, James Ely, 10 00
West Hartford, Cong. ch. and so. 99 76
Windsor, Cong. ch. and so. 60 58—2,582 10

Litchfield co. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 13 30
Litchfield, Cong. ch. and so. 194; m. c. 107.84; 301 84
New Hartford, So. ch. and so. 18 34
North Cornwall, Cong. ch. and so. 55 65
Thomaston, Cong. ch. and so. 51 31
West Winsted, 2d Cong. ch. and so. 53 03—493 47

Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 25 00
Higganum, Cong. ch. and so. 20 00
Middletown, So. Cong. ch. and so. 39 68—84 68

New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. (of which from William E. Downs to const. himself H. M. 100), 122 58
Guilford, 1st Cong. ch. and so. 30 00
Naugatuck, Cong. ch. and so. 160 00
New Haven, Ch. of the Redeemer, to const. F. D. Sloat, Joseph Porter, and E. S. Greely, H. M., 300; 1st ch. m. c. 10.18; North ch. m. c. 7.10; 317 28
Waterbury, 2d Cong. ch. and so. 325 48
West Haven, Cong. ch. and so. 33 83
Whitneyville, Cong. ch. and so. 70 00—1,059 22

New London co., L. A. Hyde and L. C. Learned, Tr's.
Norwich, 1st Cong. ch. and so. (of wh. 50 from L. A. Hyde, to const. Susan C. Hyde, H. M., 150; Broadway ch. and so. add'l, 100; 250 00
New London (217.36 in November *Herald*, should have been ack'd from 1st ch.)
Stonington, 1st Cong. ch. and so. 9 00—259 00

Tolland county, E. C. Chapman, Tr.
Coventry, A friend, 25 00

Windham county.
Thompson, Cong. ch. and 8 89
Wauregan, Cong. ch. and so. 18 25
West Woodstock, Four friends, 3 00
Woodstock, 1st Cong. ch. and so. 10 50—40 64
——A friend, 15 00

4,681 13

Legacies. — Norwichtown, Daniel W. Coit, by Charles W. Coit, Ex'r (and interest), 1,086 25
Norwichtown, Daniel L. Coit, by Charles W. Coit, 500 00
Warren, William Hopkins, by G. C. Hopkins, Ex'r, 100 00

6,367 38

NEW YORK.

Albany, W. L. Learned, 50 00
Amsterdam, S. Louise Bell, 3 90
Bangor, 1st Cong. ch. and so. 12 75
Binghamton, 1st Cong. ch. and so. 106 48
Brooklyn, Ch. of the Mediator, 9 50; Mrs. Kate Gillette, 45; Frank Pond, 12; A friend, 5; 71 50
Buffalo, Mrs. M. C. Demond, 15 00
Camden, 1st Cong. ch. and s. s. 32 00
Candor, Cong. ch. and so. 22 95
Clifton Springs Sanatarium, a friend, 20 00
Crown Point, 2d Cong. ch. and so. 10 72
Ellington, Cong. ch. and so. 13 75
Mt. Morris, 1st Presb. ch. 6 00
Mt. Sinai, Cong. ch. and so. m. c. 22 00
Nassau, Rev. C. S. Sherman, 5 00
New York, William C. Hunter, 10 00
Oxford, Asso. Presb. ch. 13 22
Patchogue, Cong. ch. and so. 20 00
Perry Centre, Cong. ch. and so. 26 78
Port Henry, Mrs. Mary Spencer, 10 00
Prattsburgh, Lucius Waldo, 10 00
Sherburne, Mrs. William Newton, to const. Rev. Robert Chambers and Rev. W. N. Chambers, H. M. 100 00
Spencerport, Mrs. Mary A. Dyer, 10 00
Sterling, T. J. Allen, 1 00
Syracuse, Annual meeting, thank-offering of an aged disciple, 10 00
Tallman, Cong. ch. by Rev. L. Jones, 4 50—607 53

Legacies.—Gouverneur, Enos Wright, by C. T. Hulburd, 318 28
Smyrna, Sarah P. Hart, by Isaac S. Newton, 250 00—568 28

1,175 83

NEW JERSEY.

Morristown, R. B. Tomlinson, 50 00

Legacies.—Newark, Mrs. Julia Spencer, by H. Mechor and W. S. Whitehead, Ex'rs, 98 90

148 90

PENNSYLVANIA.

Oxford, A. L. Hill, 8 00
Pittsburgh, Penn. Synod. Cumb. Presb. ch. 44 25—52 25

MARYLAND.

Frostburg, Cong. ch. and so. 7 65

TEXAS.

San Antonio, Miss S. Vance, 3 23

OHIO.

Cincinnati, Columbia ch. and so. 11 43
Findlay, Cong. ch. and so. 28 45
Mansfield, 1st Cong. ch. and so. to const. Rev. O. C. Clark, H. M. 71 26
Painesville, 1st Cong. ch. and so. 46 30
Ruggles, Cong. ch. and so. 33 00
Siloam, Welsh Cong. ch. and so. 13 00
Tallmadge, Cong. ch. and so. 59 38
Twinsburgh, Cong. ch. and so. 25 00—287 82

ILLINOIS.

Aurora, 1st Cong. ch. and so. 28 81
Chicago, Leavitt St. Cong. ch. 10.60; Union Park ch. 10; Lincoln Park ch. 21.70; E. Rathbun, 10; 52 30
Englewood, Cong. ch. and so. 6 76
Galva, Cong. ch. and so. 16 38
Geneseo, Thank-offering for answered prayer, 5 00
Godfrey, Ch. of Christ, 18 50
Granville, Cong. ch. and so. 10 00
Kankakee, William Keeble, 3 50
Oak Park, 1st Cong. ch. and so. 68 25
Payson, Cong. ch. and so (of wh. by J. K. Scalborough, 50), 75 00
Ravenswood, 1st Cong. ch. and so. 26 08
Willmette, Cong. ch. and so. 1 18—311 76

MICHIGAN.

Frankfort, 1st Cong. ch. and so. 6 40
Vienna, Union Cong. ch. and so. 12 00
Wayne, Cong. ch. and so. 19 00—37 40

MISSOURI.

Amity, Cong. ch. and so. 12 05
St. Louis, Pilgrim ch. and so. 284 46—296 51

MINNESOTA.

Audubon, Cong. ch. and so. 2 95
Clear Water, Cong. ch. and so. 4 50
Minneapolis, Plymouth ch. 14 05
Plainview, Rev. H. Millard, 10+1.50; 11 50—33 00

IOWA.

Alden, Cong. ch. and so 8 80
Chester Center, Cong. ch. and so. 27 10
Dunlap, Cong. ch. and so. 13 10
Eldora, Cong. ch. and so. 9 00
Grandview, Ger. Cong. ch. and so. 7 00
Hampton, Cong. ch. and so. 5; Ladies' Aid Society, 4; 9 00
Iowa City, A thank-offering, 5 00
Marshalltown, Cong. ch. and so. (of which from Rev. M. Windsor, 5), 18 36
Montour, Cong. ch. and so. 19 50
Postville, Cong. ch. and so. 30 47
Tabor, Cong. ch. and so. 49 60—196 93

WISCONSIN.

Beloit, Rev. S. R. Riggs, 2 14
Clinton, Cong. ch. and so. 32 50
Columbus, Alfred Topliff, 20 00
Fond du Lac, Cong. ch. and so. 50 00
Geneva Lake, Presb. ch. 11 34
Hixton, Cong. ch. and so. 2 00
Madison, 1st Cong. ch. and so. with other dona. to const. Rev. John Bascom, D. D., and F. J. Lamb, H. M. 50 00
Palmyra, Cong. ch. and so. 3 00
Prairie du Chien, Cong. ch. and so. m. c. 3 65
Rosendale, Cong. ch. and so. 31 00—205 63

KANSAS.

Centralia, Cong. ch. and so. 1 00
Diamond Springs, Cong. ch. and so. 3 06
Dover, Cong. ch. and so. 10 50
Wabaunsee, 1st Cong. ch. and so. 9 25—23 81

NEBRASKA.

Crete, Cong. ch. and so. 17 40
Fairmont, Cong. ch. and so. 10 00
Monroe, Cong. ch. and so. 2 83
Wahoo and Cedar Bluffs, Cong. ch. and so. 5 50—35 73

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 21 54
Redwood, Pierson Miss. Society, 30 10
Santa Cruz, Cong. ch. and so. 14 00
Woodland, Cong. ch. and so. 12 00—77 64

WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch. 18 20
Walla Walla, Family offerings, 5 00—23 20

CANADA.

Province of Quebec.
Montreal, Mrs. R. A. Ramsay, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

South Africa, Natal, Rev. M. Terme, 4 91

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For the Home at Oodooville, Ceylon, 5,000 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,000 00

From Woman's Board of Missions of the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*
(of which 40, from the "Willing Workers," Oakland, for Maria, Broosa), 500 00

MISSION SCHOOL ENTERPRISE.

Maine. — Cornish, Village s. s. 25c.; Falmouth, 2d Cong. s. s. 10; 10 25
New Hampshire. — New Ipswich, Children's Fair, 3 00
Vermont. — St. Albans, 1st Cong. s. s. 46 25
Massachusetts. — Chelsea, Willie, 25c.; Westfield, "Seven Sisters," for Tukaram, 25; 25 25
Connecticut. — Stonington, 1st Cong. s. s. for school in Madura, 13 00
New York. — Cong. s. s. 7.05: Troy, Mary P. Cushman's thank-offering, 25c.; Margaret Cushman's do. 25c.; 7 55
Illinois. — Princeton, Cong. s. s. 4 50
Wisconsin. — Palmyra, Cong. s. s. 2; Rosendale, Cong. s. s. 6.70; 8 70
Texas. — Fort Ringgold, Cong. s. s. for Mr. Jenney's School in Bulgaria, 5 00

123 50

Donations received in October. 23,866 47
Legacies " " " 2,453 43

$26,319 90

Total from September 1st to October 31st, Donations, $34,441.02; Legacies, $5,350.55 = $39,791.57.

FOR YOUNG PEOPLE.

IDOLATRY IN INDIA.

INDIA is said by good authorities to have a population of at least two hundred and forty millions, the larger portion of whom accept Brahminism as their religion. According to this religious system there are several

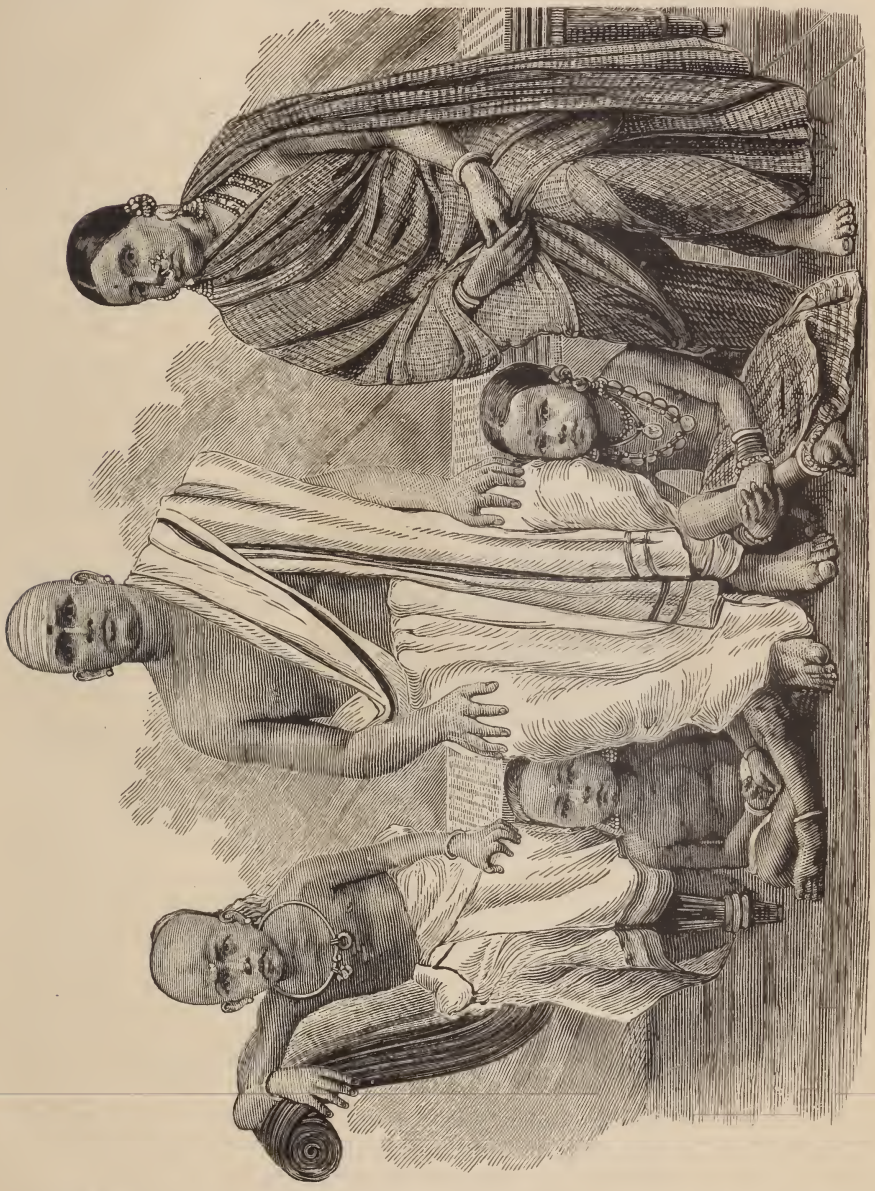
A CHILD BEFORE GANESHA.

principal gods, and under them no less than three hundred and thirty-three million inferior deities. Images of these gods are found everywhere, and as if there were not enough of these to worship, the Hindus bow down before monkeys, and serpents, and stones. In the picture above there is rep-

resented a little child taking his first lesson in idolatry. His mother has brought him to an image of Ganesha, and holds up his hands towards the hideous idol while the lad draws back in terror. Is it strange that he is frightened? Some of the converts from heathenism have told of the agony of fear they had in their childhood when first brought into the presence of a monster idol. They were never told of a God who was gentle and loving. He was only hateful and ugly, like his image, and the only reason for worshipping was to escape his wrath. In the picture here given of Ganesha, he is represented with a better form than commonly. He is said to be the son of Siva, one of the principal gods, and to be master of all evil and mischievous imps. As these imps are supposed to do all the harm they can, whoever wishes success in his plans must invoke the aid of Ganesha. If one is to take a journey, or make a trade, he must pray to Ganesha or he will be hindered. One of our missionaries says that carpenters, when they have finished a day's work, will take a handful of mud and shape it rudely into an image of this god, setting it on guard over night lest some imp destroy the work. Ganesha is always represented as a bloated dwarf, with four arms and an elephant's head and trunk. The story about him, which is believed by the Hindus, is that when a child he angered one of the principal gods who cut off his head, but the murderer being sorry for what he had done, sought to replace the lost head by giving Ganesha the first one he met with. This happened to be an elephant's, and he placed it upon the shoulders of the boy. Better than the worship of such hateful beings is the homage a Hindu sometimes pays to natural objects. These objects, at least, are sinless. The picture here given

HINDU WORSHIPING THE SUN AND HIS TOOLS.

of a Hindu worshipping the sun and his own working tools was drawn from a real incident. A missionary, at Madras, once met a road-mender kneeling at sunrise before his pick and crowbar. When told that this worship was folly the man replied, "Without these tools I could not do my work,



A BRAHMIN FAMILY IN SOUTHERN INDIA.

and without the sun I could not see to do it. Since, therefore, I get my bread by them, it is only right that I should worship them." But many of the Hindus are learning of the true God, and a better service than that of idols. The verses on the next page tell a pleasant story of a lad who does not now bow in terror before Ganesha, but looks in love to Jesus Christ.

THE FOUR RUPEES.

A GIFT has come to us over seas,
A gift of beautiful bright rupees;
And who do you think has sent us these?

Was it one of the rajahs, rich and grand,
Who live in that wonderful, far-off land —
The land of simoon, and sun, and sand?

Or was it some Brahmin, who has thrown
Forever away his gods of stone,
And worships the Christian's God alone?

Or was it the Viceroy, who controls
The destiny of those million souls
From Khyber to where the Hooghly rolls?

Nay, none of them all; nay, none of these
Has sent us this royalty of rupees,
From that strange sun-land over seas.

Who was it then? Listen, and I will tell;
For surely 'tis something to ponder well,
Till the truth of it makes our bosoms swell.

'Twas an eight-year old, brown-faced Hindu lad
Made gift of the four rupees he had,
To help us at home: for he was sad,

Because he had heard his teacher's fear,
That the Work of the Children, over here,
Might wane with the waning of the year.

And therefore he brought his four rupees,
And eagerly whispered, "Sahib, please
Send *this* for the work beyond the seas!"

Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our Work about!

Ah, think of it, Christian children! Can
You let this heathen of Hindustan
Do more than *you* for his fellow man?

Christ save this orphan, who of his store
Gave all to aid us; and may his four
Rupees increase to a thousand more!

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